Evangelical Christendom

"Known, possible, Everyone in Christ."

October-December 1941

Service and Sanctuary*

By SIR GERALD DODSON, L.L.M.

(Recorder of London)

It is no exaggeration to say that I have been travelling to this meeting for over nine months! I have been rather like a Channel swimmer; when I have been in sight of the destination, I have been swept away by the adverse tides of other activities. But at last I have gained the shore, and I am indeed glad and proud to be here. I think your energetic and ubiquitous Secretary, Mr. Martyn Gooch, is also relieved to know that I have arrived at last, because he is a little concerned about the company that I keep throughout the greater part of the year, and perhaps he feels that at the Central Criminal Court it is not always the most desirable; and so being mindful of my wants, he realises that I am in need of good companions, and I shall find there here, I know.

There is in the minds of all of us a great desire for *service* at this time. I said to a nephew of mine, who is fourteen and a half years of age, and at a public school, "Do they teach you Euclid nowadays?" and he said, "What's that?" Well, I did not attempt to explain what it was. It is a long time since I was taught, among other things, that things which are equal to the same thing are equal to one another. Well, if you and I are equal in our response and reaction to the call of public service, then we shall also be equal to the task of assisting each other in the quest of the Golden Age, and in the building of the city set upon a hill in "England's green and pleasant land."

The problem to-day with which I, and other judges, are faced, is this terrible question of juvenile delinquency, and the Home Office has given a lead in the direction of the establishment of Youth Centres, which I want to commend most heartily to each one of you. It has been my privilege to go to one or two of these Youth Centres, and there are gathered young people between fourteen and eighteen years, boys and girls mixing well together, and learning the advantage of fellowship, and the loyalties which spring from it, and the advantages of contact with the best in life.

A good many people in these days make fun of what they are pleased to call "the old school tie." I would be slow myself to do that, for the "old school tie" can be something in addition to a mere article of apparel. It can be a link with all that is noble, all that is loyal, all that is traditional, and all that is true. Therefore, do not let us pour too much scorn upon the "old school tie." It is what these young people are learning in their Youth Centres, and learning with such splendid effect. If we are to help each other in this quest of the Celestial City it can be done, certainly in two ways, if not more. The first way is by working for it whenever the chance comes in different kinds of public service. And the second way of attaining it is by compressing into a three-worded prayer the poignant longing and need of every nation. Into those three words can be condensed all the yearnings of the human heart. "Thy Kingdom come." When I, like many of you, at times have been too tired even to pray, that has sufficed, those three words, the complete prayer. And if you utter those three words, you need not bother about praying about your ailments, or about your money affairs, or your friends, or the weather, for if that prayer is granted everything else follows.

* Address given at the united War Prayer Meeting at the Central Hall, Westminster, S.W., on Tuesday evening, August 5th, 1941.

St. Matthew was very quick to record the exhortation, "Seek ye first the Kingdom of God" (the *Kingdom*, not the new order) "and all these things shall be added unto you." What things? Well, first, and of primary importance, is light. Light means freedom of vision, freedom of thought, freedom of action. It is the quintessence of freedom, a word to which we pay so much homage to-day.

I mention light because there is a story attached to it which I think may interest you. We have at the Central Criminal Court a band of Probation Officers, and the Senior Lady Probation Officer is a woman whose worth and merit transcends all language. I could never do justice to her great understanding of human need. She told me that one day she found in the main hall a woman who was incoherent with grief, nothing would console her. She had just had a son sentenced in one of the four Courts of that building of heartbreak and sorrow (although sometimes illumined with unbelievable gleams of light, and redeeming features). This woman, who could speak practically no English, could not be consoled, not even with a cup of tea—that panacea for most female anxieties and distresses! So this Lady Probation Officer had to leave her alone, but on returning to her room she found that someone had led this disconsolate creature into her little sanctuary, an office in the centre of this grim building. Of course, the feminine touch had altered it. Over the fireplace there was a coloured print of Holman Hunt's "Light of the World." And this Lady Probation Officer told me that standing in front of this picture, with a rapt expression on her face, all signs of distress gone, was the disconsolate mother. And when she saw the Probation Officer coming in, she turned to her, and pointing up at the picture, said: "You—Him?" And then with her face breaking into a smile, she added: "Me—Him!" And she threw her arms round the Probation Officer's neck and kissed her. The Light of the World had broken through the darkness. It is a tie common to us all, and in that Light we may find the unity which satisfies human needs, because without each other we are alone, but with each other we are not, and the darkness has gone and the light is there.

Now is there any practical meaning to be attached to all this? Well, I think in two ways. First of all, especially in war-time, *it is essential that we should have something to do*. That is the first thing. There was an old lady found sweeping up her cottage after an air raid, gathering together all the glass, and the rubbish, and the mess, and with a smile she observed, "There's nothing like one of these blitzes to take your mind off the war!" How right she was! It is necessary that we should find something to do. The only difficulty with a good many of us is that we do not always recognise the chance when it comes along, or we say, "It is such a little thing, it can hardly count: it is really not worth doing." Or sometimes we say, "I cannot do it." I rather felt that way myself when I was asked by Mr. Gooch to take the chair and address a meeting like this. It is rather different from summing up to a Jury, because you are such a big Jury! But do not forget that there was another woman, and probably there have been many men, who felt rather like this. Esther felt like that when Mordecai came to her and said, "Go to the king, there is a mandate out under which all the Jews will be massacred." And she said, "I cannot go, because the King will put to death anybody who approaches him without permission." But Mordecai pleaded with her that she should go to the King and ask for a respite for her fellow countrymen. And that exhortation, which rings down the corridor of years, the words of Mordecai, have a meaning as fresh as possible even to-day. "Who knoweth whether thou art come to the kingdom for such a time as this?" Now you put that question of Mordecai to yourself when you are feeling that what you are called upon to do is beyond your strength. Esther went after that. She advanced boldly to the King and she pleaded her cause, and she won it when Mordecai, the Prime Minister of his day, had failed. Well, so much for that question of having something to do.

I think the other necessary thing in these days is *to have something to enjoy*. I do not mean extra rations: I mean something that cannot be touched either from above or below. I refer to one's own mind. If you want to experience true safety and true comfort you have got to make a sanctuary of your own mind. It is such a lovely word I always think, that word "sanctuary." It means, of course, something sacred; and anything sacred should be safe. Well, the sanc-

tuary of the mind is safe because it is unapproachable and indestructible so long as it is fashioned by the Master Hand. We have had Home Secretaries who have invented shelters. We have an Anderson shelter, and from what we are told it has merits of varying degrees according to its location at the time of the trouble. Now, Sir Giles Scott has invented another kind of shelter, or hiding-place, and I trust it will prove a great success. You have different varieties of this sort of thing. But when you look back to the Home Secretary and Minister of Security of his day—Isaiah—he thought of a different hiding-place altogether when he spoke. And he was not relying upon any connivance of Babylonian effectiveness or ingenuity. What he said was this, "A *man* shall be as a hiding-place from the wind." "A man"—nothing of concrete, nothing of stone; but a man. Now if that Man has provided for you, because you have sought it of Him, a sanctuary in your own mind, then it does not matter whether the bombs are falling or the shells are going up or what is happening around you. You are secure. You can carry with you your own hiding-place. Happy indeed is the man or the woman who can say that he, or she has in his, or her mind, a true sanctuary. For then it is possible to conclude the matter by remembering that a *Man* shall be, not only a hiding-place from the wind, but also "a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land."

Headquarters Notes

The United War Prayer Meetings.—Since our last issue three notable War Prayer Meetings have taken place at the Central Hall, Westminster, all full of inspiration and representative response to the nation's need of Prayer for Victory. A correspondent present on each occasion has sent us a brief impression of these three gatherings, as follows:—

Tuesday Evening, Sept. 2nd.—Those who gathered for the united War Prayer Meeting on September 2nd were lifted into that high level of Christian experience in which the eternal becomes more real than the temporal. The words uttered in prayer by the Rev. Dr. C. D. Symons (Chaplain-General to the Forces), the Ven. Archdeacon Crick (Chaplain of the Fleet), the Rev. Canon St. John Thorpe, the Rev. Hugh Martin, and Dr. James Kelly, found their echo in many a heart. It was cheering and encouraging to see so large a number of friends present, many of whom must have travelled long distances in order to be present. In these days of strife and bitterness between the nations it is realised by all whose faith is in God that there is only one remedy to be found: it is in the power of the living God.

The address of the Chairman, the Rt. Hon. Viscount Caldecote (Lord Chief Justice of England) was rich in counsel and inspiration, and will long be remembered by those who were privileged to hear it. Mr. H. M. Gooch (General Secretary) read as the Scripture portion, Psalm 91, those present reading the alternate verses. Never were the words of the Psalm more appropriate than to-day.

Tuesday Evening, July 1st.—Anyone who had looked in at the Central Hall, Westminster, S.W., on Tuesday evening, July 1st, would have found a splendid gathering of people, young and old, who had come at the call of the World's Evangelical Alliance to seek at the Throne of Grace for God's blessing upon the cause for which, as a nation and empire, we are fighting. The platform of the hall was in itself a picture of what the united front of the Evangelical Churches may mean, and that fact in itself brought inspiration to those who thus gathered, and who themselves represented the various denominations of the Christian Church. Those who led the prayers of God's people were the Rev. J. R. Temple, D.D. (Bible Society), the Rev. Dr. W. Paton, the Rev. Canon F. Bate (Colonial and Continental Church Society), Mr. W. McAdam Eccles, and the Rev. Dr. J. W. Ewing. The Rt. Hon. Ernest Brown, M.P., Minister for Health, was present as Chairman. Christian people cannot but rejoice that there are those occupying high and responsible positions in the national life who are earnest followers of the Lord Jesus Christ, and believers in the efficacy of Prayer.

Tuesday Evening, August 5th.—It was a matter for deep thankfulness that so splendid a gathering filled the area of the Central Hall, Westminster, on August 5th, for the monthly meeting for united National Prayer. Sir Gerald Dodson (the Recorder of London) was Chairman, and the address that he gave contained many helpful and inspiring thoughts. Those who led the petitions of God's people were the Rev. W. E. S. Holland, General Sir Beauvoir De Lisle, the Rev. Dr. R. Kilgour, the Rev. Geoffrey King, the Rev. Bryan W. Isaac and Mr. John Kessit. The burden of their prayer was that in answer to the cries that were going up to the Throne of Grace, God would grant that soon the day might dawn when the evil spirit which now filled the world with misery would be brought to an end, and when out of all the confusion and chaos there might come the divine harmony and order. Mr. H. Martyn Gooch (General Secretary of the Alliance), before reading the Scripture portion, said they had much to praise God for. Mr. Gooch referred to the daily texts included in the "Personal" columns of the *Times* and *Daily Telegraph*, and remarked that one of the blessings that had come out of the War was the fact that our great daily newspapers were not afraid to honour the Word of God.

Message from the First Lord of the Admiralty.—From time to time messages have been received from members of H.M. Government and others emphasising the importance of Prayer for Victory, and supporting in every way the movement for united National Prayer for Victory initiated by the World's Evangelical Alliance after the declaration of War in September, 1939. We have now received from the First Lord of the Admiralty, the Rt. Hon. A. V. Alexander, a letter in which Mr. Alexander says:—

"It has been a very great pleasure to me to hear on many occasions of how many men appreciate and value the efforts your Alliance makes on their behalf. I think also that it will interest you to know that frequently when I have been interviewing naval officers on their return from dangerous operations which have landed them in difficult situations they have expressed to me their deep consciousness of the directing hand of Providence over them.

"My visits to the Fleet have brought home to me that a true sense of religion does animate officers and men of the Navy, and you yourself will recollect that their reliance upon the Divine power of which you speak has been the hallmark of the private lives of many of our greatest Admirals.

"With every good wish for the success of your labours.

A. V. ALEXANDER."

Future Arrangements.—We have had to accommodate the hour of meeting at the Central Hall, Westminster, to meet summer-time and even extended summer-time. The latter has enabled the meetings during the summer months to commence at 6 p.m., and they last one hour. With the coming of autumn and winter it becomes necessary to make new arrangements, and the meeting on Tuesday, October 7th, will commence at 5 p.m. Thereafter, from November to March (on the first Tuesday in each month) the meetings will commence at 12 noon. Will our readers take special note of this, and help to make the winter arrangements known?

The "Sword of the Spirit Movement."—A great deal of organization and work at Headquarters has been for some months directed against the organisation known as the "Sword of the Spirit Movement." The co-operation of the Archbishop of Canterbury and Dr. S. M. Berry, representing the Federal Council of the Evangilical Free Churches, is to be greatly deplored. Although up to the time of writing Dr. Laing has not issued any statement on the subject on behalf of the National Church, we are thankful to report that strong representations made to the Federal Council of the Free Churches has resulted in a Resolution passed by its General Purposes Committee, and confirmed later, as follows:

"The General Purposes Committee of the Free Church Federal Council, while heartily supporting the action of the Moderator in signing the letter to *The Times* of the 21st December last, regarding the Ten points in Peace Aims, fully endorsing the resolution of the Congress in this matter, and urging the fullest practicable co-operation with other Churches, desires it to be understood that by such action the Free Churches are not in any way associated with the propaganda of the Sword of the Spirit Movement, or with its interpretation of the five points of Pope Pius XII."

Our readers should use every opportunity of making this decision widely known, especially among local Free Church Ministers,

and in places where the Sword of the Spirit Movement has been or is operating. The Movement, a child of Papal influences, is a most dangerous one and should be exposed and resisted by every means. Even the devil can quote Scripture.

The Free Churches and Religious Liberty.—We welcome also the following Resolution the importance of which is unlimited. Much intensive work at the Alliance House is being devoted to the subject of Religious Liberty, including liberty for every man, woman and child to worship God in accordance with their consciences. We are contending for our all. The Resolution referred to is as follows:

"This General Purposes Committee of the Free Church Federal Council expresses its grave concern at the encroachments upon religious freedom in many lands even in recent months, and states its firm conviction that the assurance of full liberty of conscience and worship to all men and nations must be included as an essential element in any settlement following the present war. It notes with appreciation the emphasis which President Roosevelt has laid upon this vital issue, and in the name of the Free Churches calls upon the British Government to give equal emphasis to the principle of religious liberty in any statement of its peace aims.

"It further calls upon the members of the Free Churches to bear clear and unceasing witness to their convictions on this subject, and to insist that no statement of peace aims which ignores or slights the claim to religious freedom can be regarded as adequate."

The Universal Week of Prayer.—We reprint in this issue of *Evangelical Christendom* the invitation and topics for united Prayer for the Week of Prayer, 1942. It will be seen how influentially the invitation is signed, as regards the home signatures, which include the signature of the Archbishop of Canterbury. So much depends upon local organization that we ask our readers to do everything possible to ensure the organization of local gatherings, and where such are not being arranged, either to enquire of the local clergy and Free Church ministers or to write to Headquarters. The Central London meetings are being arranged as usual, and will take place from 12-1 p.m. at centres to be announced later. The dates for the 1942 observance are Sunday, January 4th, to Sunday, January 11th. Please do not fail to write to Headquarters for information or literature as required.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

FOR the National response to the Day of Prayer on September 7th, and for the testimonies of the President of the U.S.A., our Prime Minister, Mr. Winston Churchill, and others in responsible official life to the place and power of thanksgiving and prayer in the present struggle for freedom and the overthrow of.

For new openings and opportunities presenting themselves to the assurance to guide men, women, and children, to the one flock and the one Shepherd of Souls.

LET US PRAY—

THAT spiritual revival may be an outcome from world unrest.

That the Missionary Societies and all agencies of the one Church may not faint nor fail at this time, and that the spirit of giving and sacrifice may increase.

That the present War may result in freedom for the Jews, and lead them to Christ.

Let us remember in prayer the forthcoming Universal Week of Prayer, January 4th to 11th, 1942, that the Holy Spirit may be outpoured on the one Church, Universal, and all co-operating in this holy observance.

The World's Evangelical Alliance needs financial aid. Please remember its needs in prayer at this time, and act in response to the promptings of the great Giver.

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1942.

Sunday, January 4th, to Sunday, January 11th, 1942

INCLUSIVE

FOREWORD.

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together daily for UNITED PRAYER, during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 4th, and Sunday, January 11th, on the texts suggested for this purpose (see page 113). They are also asked to urge their congregations to make use of the topics for Prayer at Family Prayers, and in personal and Private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of Meetings held, and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all who in every land and place call upon God in the Name of our Lord Jesus Christ.

BROTHERS AND SISTERS IN CHRIST JESUS,

Again we call and invite you in the name of our Lord Jesus Christ to unite during the Universal Week of Prayer, and to set aside the first full week of 1942 for united Prayer and Intercession. We trust that the days from January 4th to 11th will be given by Christian people everywhere to waiting upon God together.

In face of the world-wide challenge of to-day to the reality of the life and witness of every believer, there is, as never before, a call to œcumenical fellowship and unity in order that the universal Church may face and overcome the cumulative forces of a pagan and hostile world.

The Christian Evangel alone can save the world from self-destruction; and the Church, in God's providence, is the only witness to God's power to make the dry bones live.

The sin of men's defiance of God has produced its inevitable catastrophe, and all men, not only outside the Church but also inside it, are called to repentance. Unless we repent, God cannot do His saving work. While God's judgments are abroad in the earth, the Christian knows that "His mercy endureth for ever."

A great responsibility rests upon Christian men and women in these days to declare the Word of God, to pronounce to all His judgment on sin, to call men to repentance, to witness to His mercy and forgiveness, and to proclaim the return of the Lord Jesus Christ.

The tragic world situation demands of us renewed witness by life and lip to that which we believe, and in United Prayer we shall find the strength for this.

There is an urgent call to let God speak to us so that He may once more act savingly in history in vindication of His righteousness. In the atmosphere of humble and importunate prayer God is able to do His wonderful work of renewal, to turn defeat into victory, and despair into unconquerable hope.

The increasing need of a sin-tossed world calls us to press forward with the task of world evangelization, knowing that thus we shall most enable the Church at home sacrificially to deal with the need and ignorance at its own doors. For it is ever true that "the light that shines furthest shines brightest nearest home."

EVANGELICAL CHRISTENDOM

May the united prayers of God's people bring us into full accord with His Will, and may our prayer that His Kingdom may come and His Will be done have an abundant answer!

While all else perishes the great foundations of our faith stand unshaken in these fateful days let our witness to them be also unshaken and more than ever persistent.

Let us prayerfully sound forth the Gospel of the Glory of God, and as Christ is lifted up and magnified, His peace, which passeth understanding, will possess the hearts and minds of men of all races and peoples.

We are,

Your fellow servants in Christ Jesus.

COSMO CANTUAR, *Archbishop of Canterbury.*
WILLIAM EBOR, *Archbishop of York.*
C. A. CANTERBURY, *Archbishop of Wales.*
ARTHUR DUBLIN, *Archbishop of Dublin.*
A. J. MACLEAN, *Primus of the Episcopal Church of Scotland.*
J. HUTCHISON COCKBURN, *Moderator of the General Assembly of the Church of Scotland.*
ALWYN DUNELM, *Bishop of Durham.*
FREDERIC L. ABERD, *Bishop of Aberdeen and Orkney.*
FRANCIS BATH & WELL, *Bishop of Bath and Wells.*
E. W. BIRMINGHAM, *Bishop of Birmingham.*
PERCY BLACKBURN, *Bishop of Blackburn.*
ALFRED BRADFORD, *Bishop of Bradford.*
KENNETH BRISTOL, *Bishop of Bristol.*
C. E. BRISTOL, *Bishop of Bristol.*
HENRY CHELMSFORD, *Bishop of Chelmsford.*
DOUGLAS CHESTER, *Bishop of Chester.*
GEORGE CHICHESTER, *Bishop of Chichester.*
JAS. CLOGHER, *Bishop of Clogher.*
NEWTH COVENTRY, *Bishop of Coventry.*
J. IRVINE DERRY, *Bishop of Derry and Raphoe.*
JOHN F. DOWN, *Bishop of Down and Connor and Dromore.*
LOGIE EDINBURGH, *Bishop of Edinburgh.*
CHARLES EXON, *Bishop of Exeter.*
JOHN GLASGOW and GALLOWAY, *Bishop of Glasgow and Galloway.*
JOHN GUILDFORD, *Bishop of Guildford.*
EDWARD KILMORE, *Bishop of Kilmore, Elphin and Ardagh.*
G. VERNON LEICESTER, *Bishop of Leicester.*
EDWARD LICHFIELD, *Bishop of Lichfield.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
GUY MANCHESTER, *Bishop of Manchester.*
WILLIAM MEATH, *Bishop of Meath.*
A. E. MONMOUTH, *Bishop of Monmouth.*

HAROLD NEWCASTLE, *Bishop of Newcastle.*
B. NORWICH, *Bishop of Norwich.*
CLAUDE PETERBOROUGH, *Bishop of Peterborough.*
GEOFFREY RIPON, *Bishop of Ripon.*
CHRISTOPHER, ROCHESTER, *Bishop of Rochester.*
NEVILLE SARUM, *Bishop of Salisbury.*
W. T. ST. ASAPH, *Bishop of St. Asaph.*
D. L. ST. DAVID'S, *Bishop of St. David's.*
E. ST. ASAPH, and BANGOR, *Bishop of St. Edmundsbury and Ipswich.*
LESLIE SHEFFIELD, *Bishop of Sheffield.*
WILLIAM SODOR and MAN, *Bishop of Sodor and Man.*
RICHARD SOUTHWARK, *Bishop of Southwark.*
HENRY SOUTHWELL, *Bishop of Southwell.*
J. W. TRURO, *Bishop of Truro.*
JOHN W. TUAM, *Bishop of Tuam, Killala and Achonry.*
ARTHUR PEROWNE, *Bishop.*
GEORGE BARCLAY, *Moderator of Assembly, Presbyterian Church of England.*
WALTER M. ARMSTRONG, *President of the Methodist Conference.*
ALEC. E. GLASGOW, *Chairman of Congregational Union of England & Wales.*
R. WELDON BLACK, *President, Baptist Union of Great Britain and Ireland.*
WM. A. WATSON, *Moderator of the Presbyterian Church in Ireland.*
C. H. SHAW, *President, Bishop of the Moravian Church in England.*
CHARLES JONES, *President of the Welsh Methodist Assembly.*
THOMAS WILLIAMS, *Moderator of the Presbyterian Church of Wales.*
D. EUROP WALTERS, *Chairman of the Union of Welsh Independents.*
SIDNEY M. BERRY, *Acting Moderator of the Federal Council of Evangelical Free Churches.*
GEO. C. CARPENTER, *General Salvation Army.*
A. H. WILKINSON, JOHN R. TEMPLE, *Secretaries, British and Foreign Bible Society.*

ROBERT F. GREENHOLM, *General Sec., National Bible Society of Scotland.*
T. CULLEN YOUNG, *Secretary, United Society for Christian Literature.*
BRYAN W. ISAAC, *Secretary, Church Pastoral Aid Society.*
WILLIAM PATON, *Secretary, International Missionary Council.*
W. WILSON CASE, *General Secretary, Church Missionary Society.*
A. M. CHISHOLM, *General Secretary, London Missionary Society.*
W. J. NOBLE, *General Secretary, Methodist Missionary Society.*
H. H. WILLIAMSON, *Foreign Secretary, Baptist Missionary Society.*
W. H. ALDIS, *Home Director, China Inland Mission.*
DANIEL H. G. BARTLETT, *Hon. Sec., Bible Churchmen's Missionary Society.*
F. J. BEATON, *Clerical Secretary, Church of England Zenana Missionary Soc.*
HERBERT E. GREGORY, *General Secretary, Zenana Bible and Medical Mission.*
HERBERT G. PERGUST, *Secretary, South African General Mission.*
F. BATE, *Secretary, Colonial and Continental Church Society.*
A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*
JAMES RAE, *Convener, Foreign Missions Committee Presbyterian Ch. of England.*
CLARENCE H. GILL, *Secretary, Church Mission to Jews.*
ARTHUR G. PARRY, *Secretary, British Jews Society.*
JAMES KELLY, *General Secretary, World's Sunday School Association.*
THOMAS COCHRANE, *World Dominion Movement.*
S. P. WILLIS, *General Secretary, National Council of Y.M.C.A's.*
HILDA GRENFELL, *National President, Y.W.C.A. of Great Britain.*
WM. D. L. GREER, *General Secretary, Student Christian Movement.*
HENRY MARTYN GOOCH, *General Secretary, The World's Evangelical Alliance, (British Organisation).*

N.B.—The above are to be regarded as representative of many whose signatures would appear on this invitation were it not for reasons which do not affect the ecumenical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is circulated for signature, and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

THE UNIVERSAL WEEK OF PRAYER

Every disciple of Christ may individually co-operate, if they so wish, in this service of God through the medium of Prayer and Intercession. All those who can help to arrange local groups, and who would like to receive copies of the international letter of invitation to observe the Universal Week of Prayer, and the daily topics for Prayer, which are translated into so many different languages, are invited to write to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 4th, to Sunday, January 11th, 1942

SUNDAY, JANUARY 4th, 1942

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

John iv. 35
John xvii. 21
Acts i. 8

John xxi. 20-21
1 Cor. xv. 58
Rev. iii. 2

MONDAY, JANUARY 5th, 1942

OUR INHERITANCE AND ITS RESPONSIBILITIES

THANKSGIVING:
For the liberty wherewith Christ hath made us free.
For the faith of the persecuted and of the martyrs.
For the Church of Christ in a world of sin.

CONFESSION:
Of our failure to build on the foundations already laid.
Of our harmful divisions and controversies.
Of the feebleness of our witness to the Truth handed down.

PRAYER:
That we may launch out on ever new adventures of faith.
That the Bible may be our authority and guide.
That we may live to give and not to get.

SCRIPTURE READINGS: Heb. iv. 14-16; Isa. lxi. 1-3; Psalm xciii.

TUESDAY, JANUARY 6th, 1942

THE WORLD WIDE CHURCH—AN ACTUAL FACT

THANKSGIVING:
For the victorious faith on which the Church stands.
For the witness of missions to the unity of the Church of Christ.

CONFESSION:
Of our lack of realisation that Christ is *all in all*.
Of our lack of brotherly love.
Of our lack of faith in Christ's power to save all men.

PRAYER:
That all Christian people may find a deeper fellowship.
That fellowship may lead to ever greater service.
That liberty of conscience and freedom of worship may everywhere prevail.

SCRIPTURE READINGS: Rev. xxi. 2-6; Isa. lxii. 6-9; John xvii. 20-26.

WEDNESDAY, JANUARY 7th, 1942

CHRISTIAN UNITY IN A NON-CHRISTIAN WORLD.

THANKSGIVING:
For the power of Christ in us to convince the world.
For the beginning of a new spirit of co-operation and unity.
That all believers are one in Christ Jesus.

CONFESSION:
Of lack of unity and Christian fellowship.
Of faltering leadership in desperate times.
Of trust in men rather than in God.

PRAYER:
That the present world catastrophe may unite Christians everywhere.
That the Holy Spirit may control and guide our fellowship.
That the world may be convinced through witness to Christ and the Gospel.

SCRIPTURE READINGS: Psalm cxxxiii.; 1 Cor. xiii. 1-8; Cor. iii. 3-7.

THURSDAY, JANUARY 8th, 1942

THE YOUNGER CHURCHES AND WORLD EVANGELIZATION.

THANKSGIVING:

For the example of unity among the younger Churches.
For the power of individual witness manifested by their members.
For their contribution to a fuller knowledge of God's grace.

CONFESSION:

Of the need of full surrender to Christ.
Of failure in sacrificial giving.
Of lack of faith and self-sacrificing service.

PRAYER:

For the witnessing power of all Christians.
For the maintenance of missions to the unevangelized.
For the speedy evangelization of the world.

SCRIPTURE READINGS: Gen. xxii. 15-18; Psalm lxxix. 8-13; Rev. vii. 9-17.

FRIDAY, JANUARY 9th, 1942

CHRISTIANITY IN THE FAMILY AND COMMUNITY.

THANKSGIVING:

For the growing sense of community responsibility.
For family loyalty in difficult days.
For neighbourhood fellowships in our midst.

CONFESSION:

Of failure to maintain worship in the family and home.
Of neglect of the Christian education of the young.
Of blindness to our responsibility to society, and indifference to the Lord's Day.

PRAYER:

For grace to use the present opportunity for the Kingdom of God.
For dedication of all gifts in family and communal life.
For a new vision of the implications of the Gospel.
For increased observance of Prayer in the Home.

SCRIPTURE READINGS: Psalm cxxviii.; Isa. lv. 6-12; 1 Cor. xiii.

SATURDAY, JANUARY 10th, 1942

CHRIST'S VICTORY—EVANGELIZATION AT HOME, AND AMONG THE JEWS.

THANKSGIVING:

That Christ has already won our victory.
That many Jews are turning towards Christ.
That the war is turning men's hearts to God.

CONFESSION:

Of failure in personal witness, and the sin of our silence.
Of anti-semitism and racial prejudice.
Of condonation of social and economic injustice.

PRAYER:

For the evangelization of the Jews.
For the Churchless that they may be reached.
For the breaking down of all barriers in Christ.

SCRIPTURE READINGS: Ezekiel xxxix. 21-26; Rom. ix. 1-5; II Tim. iv. 1-5; Mark xvi. 14-18.

On Saturday, January 11th, sermons will be preached in many Churches on Christian Unity, with corresponding arrangements for united Communion in accordance with the principles and regulations of the several Denominations.

The Duty of Prayer

By the Rt. Hon. VISCOUNT CALDECOTE

(Lord Chief Justice of England).

We meet this evening as we are about to enter upon the third year of this great War. I suppose it is safe to say that nearly all Christian folk, those who own the name of Jesus Christ, have long ago made up their minds as to the character of this war. It seems to me to deserve more truly the name of Crusade than any of those adventures of mediæval times. In the course of the war we have passed already to alternations of hope and disappointment. Heroism, unsurpassed in the history of mankind, has been displayed by our adventurers: and we have this evening most gratefully and humbly to acknowledge the hand of God upon us through them. When we reflect upon our position, our military position of twelve months ago, and consider our position to-day it seems to me that we have special cause to thank God. We are told by our leaders that we have nothing like yet as much as we need, and shall need in the way of equipment. September 1st is the day when our Prime Minister told us that His Majesty's Forces must be prepared for some great events. And when we think of the perils, if this is true, that we must have passed through in the course of the last twelve months, again, I say, we have great and striking cause to thank God that while we have slept, and lived our ordinary lives, God has brought us, so far, on our way. And whatever we may have to face in the future, whether in regard to the severity of the war, or in regard to the length of time during which it may last, we may take fresh courage, and thank God for His blessing upon us, and for manifesting His unexampled power so gloriously to us. We may be quite sure that this work, begun in His Name, will be completed to His glory.

I suppose it is quite true that sometimes, all of us have relied, may I say, too much upon the arm of man. I recall a verse in the Book of the Prophecy of Isaiah, at which the Bible was almost opened when I found it here before me. It comes to my mind that the prophet says: "Ye made also a reservoir between the two walls for the water of the old pool: but ye looked not unto him that had done this, neither had ye respect unto him that fashioned it long ago." If we take advantage of the resources of this great country, and of other countries, by which to achieve victory, let us not make that mistake, but remember Him Who made it all. And if the arm of men, or the efficiency of equipment, were sufficient to achieve victory, may we not see how that is disproved by the experience of our enemies. Victory after victory seems to have attended their efforts. And as we are reminded in an article in to-day's *Times*, it is again being said, as it was said in the last war, in Germany, "We are killing ourselves with victories." It is not sufficient to be powerful. There is still God's will and God's blessing to be sought. Something more than brute force, or mere mechanical power is needed.

To what shall we ascribe, under God, the fact that we have, so far, been brought through this terrific experience? I have no doubt, and I suppose you have no doubt, that there has been a great body of prayer constantly going up, perhaps not always observed, mixed with thanksgiving, from people who, perhaps, can hardly tell you what they hope, symptomatic sometimes of a spirit of comradeship with the Prime Minister, and his colleagues, carrying these heavy responsibilities. And why should we not, indeed, we ought to pray for the Prime Minister very specially on such occasions as these. In old times God raised up judges to deliver Israel from the power of their enemies. May we not humbly say that God has raised up a judge in this period of the world's history to deliver us, and other nations, under God, from the powers of evil. This prayer, of which I have spoken, has also come from a deep-seated faith, and none the less deep-seated because it is not always

* Address given at the Central Hall, Westminster, S.W.1, on Tuesday evening, September 2nd, 1941.

articulate, faith in God, and of that confidence of which the Book of the Psalms is full. In spite of all that is indicative of neglect or forgetfulness of God, make no mistake about it, there is a solid phalanx of power which springs from the reality of Christian faith in this land of ours. It is a fact which explains a great deal that people have called miraculous. Dunkirk was a miracle; and it came after great prayer, and as, I believe, in answer to prayer. And this exercise of the privilege of prayer is a bond which makes immeasurably stronger the bundle of which we are part, far surpassing in its effectiveness all the propaganda that any Ministry of Information can put out. It sustains those for whom we pray. It fits us to be partakers of the benefits which victory will achieve. It produces the spirit which is proof against war-weariness, or peace offensives, and even against our own mistakes and blunders. It will make us instruments in the hands of God, men of God, and to such nothing is denied that is according to His will. We become like the Puritans of old, men and women who fear not men because we fear God so much. And is there not a duty on us to pray? You know the war is not easily reconcilable with what we used sometimes to call "the means of grace." People who are working in ships; those who are defending us in Tobruk, I suppose, do not find it very easy to join together for prayer, as you and I do. Ought we not to be doing that part of their work with them, joining with many a brave heart that is silently offering prayer, praying for those who are unable to assemble with others to take part in the privilege that we enjoy? I believe that if our leaders to-day were asked which they would choose of two things, I believe they would say they would prefer the prayers of the nation to the plaudits of the nation. It is our privilege here this evening to exercise this duty of prayer.

I do not know whether you feel as I sometimes do. We know very little about the actual war itself. We read of some great adventure when it has been completed, but we know very often nothing about it beforehand, and it is right that we should thus remain in ignorance of the general strategy of the war. That is why all private guesses or prophecies of the length of the war are so futile. What shall we do in this state of comparative ignorance in which the ordinary civilian must find himself? We may be on the verge of great events, and, surely we cannot prepare ourselves better for them than by prayer, by putting ourselves into touch with God's power, which is far greater than any power of man, or that the Minister of Labour, with all his efforts, can produce.

There is just one other thing I feel I must say. I sometimes feel that I am a little afraid of the victory. Do not misunderstand me, but it has been said by others before me. I am not quite certain whether we are ready for the sacrifice that victory means, or whether we are ready for the privileges and opportunities that victory would bring to us. A few weeks ago there was published, and I think there was a broadcast before it was published, a statement by a well-known journalist of the United States, in which he said, "We have got to beat the Germans because they personify the sickness and the death of our world: but we have to do more. We have to cure the source of that sickness within ourselves." Do not let us think that because we wish for victory, and work for victory according to our opportunities, that we are necessarily doing all that we can. We have to make ourselves, and the circles in which we move, fit for that victory. Then we can unhesitatingly ask God to give it to us. The same journalist goes on to say: "We must conquer within ourselves the slackness, the indifference to truth, to acquiesce in what stupid men call practical. And the reform within ourselves will not be accomplished by fine phrases, or by clever evasions. It demands the re-birth of faith. It demands a desire for decency which is so intense that it will drive us to heavy sacrifice."

So I invite all those present here to-day to join fervently in prayer for the King, who, indeed, has set us an example in his wish for the appointment of another Day of Prayer. For the Prime Minister, and his colleagues: for the members of the Forces, so gallantly bearing our burdens for us. And, lastly, for ourselves that we may be fit for that company, and that we may be determined, at all costs, that when the peace of righteousness comes, we shall take the opportunities with both hands, perhaps at a still greater cost to ourselves, to make our own country, some people say the world, more fit for Christian folk to live in, and that we may all draw nearer to God in this hour of our tribulation.

THE NATION AND THE WAR

The Cause of Righteousness*

The Rt. Hon. ERNEST BROWN, M.P.

MY FRIENDS, we have gathered from month to month in this Hall to pray for victory. That was right. In looking back upon the months since thee meetings began, we have not only to pray for victory, but we have to remember, with thanksgiving, many mercies. At this time last year I think cool judgment would have said that the outlook was black. Cool judgment to-day would not put it higher than to say that the outlook is grey. Grey and black are two different descriptions; I will not call them colours.

One of the things for which we have to be thankful is that the Lord has sustained the spirit of this people; and that He has also moved the spirit of the people in that great land across the Atlantic, the United States, to great and generous help for the Cause which shall give to men and women the right to worship God according to their convictions, and to speak their minds, none daring to make them afraid.

When I was thinking about what I should talk to you about I happened to turn in my reading of the Scripture to that wonderful Song of Solomon, and I came upon a sentence that was unusual, and I daresay if I had quoted it without referring to its context many of you might have wondered where it came from. It is a strange and picturesque and striking sentence. "There was around the king's bed, which is Solomon's, threescore valiant men, each of them expert in war, every man with his sword upon his thigh because of fear in the night" (iii. 8).

Now that is the very last thing you would expect to find in a love song. You have there a hint of martial discipline, a hint of armed force, a hint of terror by night. But that phrase, "because of fear in the night," did seem to me to be apt to the experiences of our lives here in London, and in many of the great cities and towns of our land, and in some of the little villages to-day. You would not expect to find this in the history of Solomon because, of course, popular historians are so often misleading, and historical labels even more so. It was a very wise thing that Emerson said when he came to this island in the middle of the nineteenth century, when he referred to our English habit of fixing labels to men and organisations and things, and said, "Labels are only devices to save lazy people the trouble of thinking." I have thought many times in my religious and political life that there was profound truth in that outsider's observation about our life and character and habits. Quite often we forge a headline and think we have solved the problem; we put a label on a man and say, "That is the end of that man." "Give a dog a bad name, and bury it."

We think of Solomon always in terms of that wonderful youth of his when he dreamed a great dream, and had a noble vision, and at the gate of choice he chose that profound thing—wisdom. Not intelligence, but wisdom; wisdom being that exercise of the human understanding into which the heart enters, and which is rooted, not in intellectual but in moral and spiritual qualities. But Solomon did not wholly live up to his dream; he did not always walk the way of the wisdom he acquired. He went after false gods. And his idolatries and his sensualities led him to fear many things. So you have in this dramatic passage a hint of an attack upon the palace by night, either some rush from the hills sharp ringing as footmarks of horses on the way outside by some marauding band, or the stealthy shrinking of a would-be assassin in the corridor of the palace. Solomon was in fear day and night, and he had his armed guard of expert men.

I do not, however, want to say much about Solomon; this is not a meeting for speech-making; it is a meeting primarily for prayer. But let me say two things to you. The first is this: that we have much to be thankful for that the Lord has sustained the overwhelm-

* Address given at the Central Hall, Westminster, S.W.1, on Tuesday evening, July 1st, 1941.

ing mass of the spirit of our people with tenacity and courage. This war is not merely a war for our armed forces, or for our civil defence workers only. It is, as I told the House of Commons a fortnight ago, a war on the doorstep, and over the doorstep, and over the doorstep of ordinary men and women. Old and young, and little children, have had to stand up to the most dire attack ever launched upon flesh and blood. There are many who, when they think back to that first Prayer Meeting we had, Sir, if they had known what they know now would have wondered whether the spirit of our people could withstand the assaults of the evil one, especially here in the night. Well it has. And that is one of the reasons why it is grey now, and not black. For the modern tyrant has found this island in spirit too tough and too strong, and I have no doubt, whatever they say, that it will be so till the end when he is brought low like all his predecessors. I say this without any apology. I believe this war will end in a victory for the cause for which we are fighting, and that Hitler and all who stand with him will be brought low; because I believe that we stand for the things with which God is concerned in the souls of men, those priceless heritages which are ours. Therefore we have got to do our share to the full, knowing that God will have the last word.

Is it not a wonderful thing that our people have shown this spirit? There are two main reasons why their spirit has been thus sustained. The first is that God gives to mortal souls one great instrument to overcome fear, and that instrument is duty. What is it that keeps the sailor at his post under the water, and on it, in dangerous nights, and dangerous days, bringing food and raw materials, and other supplies across the seven seas of the world? The answer is Duty. What is it that keeps the soldier at his post? Duty. That is the invisible thread. What is it that keeps the airman at his post, flying under extraordinary conditions at times, conditions which those of us who have never flown, or have rarely flown, can have little conception of? The answer is Duty. What is it that keeps our fire-watchers and fire-fighters at their posts? Duty. A friend of mine told me that he began the war in the basement of his house, and he ended up on the roof. I said, Well, I can give you a Scripture about that. "I am as a sparrow alone upon the house-top." "My heart is bowed down within me." The heart may melt, but the spirit of courage has always been there. What is it that keeps our doctors and matrons and nurses firm and unmoved amid conditions sufficient to try the human spirit to the uttermost? Duty. Duty makes a man conscious of three things—a job to do, a cause to serve, and a charge to keep. Let us thank God that He has kept our people firmly resolved to do their duty to the end, and that we have seen that spirit manifested last winter and in this early spring, and that is something, among other things, to rejoice in.

The second reason is that this world is not the devil's world. It is not Hitler's world. It is not even our world. It is God's world. And all the time in these events His finger is writing. What a magnificent phrase that is! You find it five times mentioned in the Bible—the finger of God. Once with reference to creation. "When I consider the heavens, the work of *Thy fingers*, what is man that Thou art mindful of him, and the son of man that Thou considerest him?" You find the phrase once in the realm of history, when Moses and Aaron overcame the astrologers and magicians by the Spirit of the Lord, and we read in Exodus, "Then the magicians said unto Pharaoh, This is *the finger of God*." You find the phrase twice in the realm of conscience, when the tables of stone were written by the finger of God. And once also the phrase was used by our Lord Himself in that supreme revelation when He said to His people for all time, and that means to us, "If I by *the finger of God* cast our devils, surely the Kingdom of God is come amongst you."

So lift up your hearts, my brothers and sisters. Whether we recognise it or not, God's finger is writing. He will write the first word and He will write the last word. So let us turn to Him in prayer that we may perceive from day to day where our duty lies; that we may be able to trace His finger in the darkness and in the perils of our time, so that in this beloved land where there are men and women who love that great tradition which is called the Christian tradition, we may never for one moment tremble in our faith in God's power to raise up men, to sharpen their wits, to give them the wisdom, and to fill their hearts with the desire to do the multifarious duties that are involved in the victory that God will surely give; and it may be more quickly than some tyrants think.

Youth and a Better World

By the Rev. W. E. Aldis,
Home Director, China Inland Mission

An Address delivered at Livingstone Hall, Westminster, in connection with the Universal Week of Prayer

I DO not know whether you share my feeling about the topics which are set before us for prayer these days of the week, but as I come to each topic I say to myself, "That is the most important of all." Yesterday, when presiding at the Week of Prayer at Tunbridge Wells, I ventured to say that Thursday's topic was without question the most important. I still am inclined to adhere to that, because there can be nothing more important than the spread of the Kingdom of God throughout the world. At the same time, if comparison is possible and advisable, to-day's topic runs it very close, for as you know to-day's subject is "The New Generation: Home Life and Education," and there can be nothing very much more important than that.

As I read the topic and the suggestions which follow, there came to my mind that exquisite broadcast from the Princess Elizabeth some weeks ago—one of the most exquisite things the B.B.C. has given us. I could almost hear the Princess saying those words which must have impressed us tremendously. You remember the emphasis she gave as she said, "And *remember*, it will be for us, the children of to-day, to make the world of to-morrow a better and a happier place." The children of to-day are going to make the world of to-morrow. That may sound rather trite, and yet how tremendously true and important it is to remember. It is to the new generation we look for the better world of which we hear so much in these days—in so far as man can build a better world.

But if the children of to-day are to build a better world they must be better men and women than their parents have been. And there is very little hope of that unless there is a radical change, a revolutionary change, in the home life and the school life of this land of ours. We all recognise, I suppose, and confess it freely, that there has been a tragic and disastrous deterioration both in the home life and the school life of this our beloved land. We see to-day in Germany the beginning of the harvest which comes from the sowing of pernicious doctrines in the minds of children and youth. But we are only seeing the beginning of it, and before the full harvest has been reaped I think most of us will hate Nazism far more than we do at the present time; but that full harvest has yet to be reaped.

Now I think we can thank God that there are signs, very definite, clear signs that so far as the school life of our country is concerned there are changes impending. It has been brought about undoubtedly by many of those who regard the teaching profession as their vocation from God. There has come home to them a conviction that something has to be done.

Most of you will have read—and I do thank God for it—the report of the Headmasters' Conference held at Haileybury recently, and the resolution that was passed on that occasion. That conference was chaired by one who I think we can say is the greatest headmaster we have in England at the present time, the Headmaster of Winchester. In case you have not read, or in case you passed over very lightly the resolution which was passed unanimously, may I just read it now? I think it is of tremendous importance and very much to the point in regard to our subject to-day. This was the resolution:—

"That this Conference, representing schools containing members of various denominations of Christianity, expresses its solemn conviction that the Christian faith should be the basis and inspiration of their work; and while each member remains loyal to his own Church, they pledge themselves to promote that general object with all their power."

Well, if the education of our land is going to be carried on in this way—the Christian faith as the basis and inspiration of their work—I think there is hope for the future. This is a very far-reaching resolution, for which we should all thank God profoundly.

If the school life of our land is to be what we desire it should be, there must be more definitely Christian schoolmasters. Most of us know that in public schools there are all kinds of pernicious influences being brought to bear upon the boys. Communistic propaganda gets into our public schools through possibly one master who may be put there for the purpose; and what we need to-day is more men who regard the profession of the schoolmaster as the most influential of all professions in the land. I feel that we, who have any influence whatever, ought to do all we can to encourage the young men at the universities, the keen Christian men, to regard this work of schoolmastering as the most important they can undertake. There is no influence that can compare with it.

I suggest that in our prayers, as in all our conversation with young men, we should urge them not to look to Government posts, not to look to professions which are going to be highly remunerative, but to this highest of vocations, the teaching of the young and leading the boys, as Mr. Spencer Leeson said years ago, in a Headmasters' Conference, to what should be the aim of all education, to know and love and do the will of God. That is what I think is needed to-day.

So as we remember that school life of our land, shall we not pray to the Lord in those same words He taght us, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Do not apply that only to what we call the mission field, but think of our schools as the greatest mission field there is in the world to-day, and pray that our Lord will thrust forth fine Christian men who will regard this as their great vocation.

Just a word about the home, in which we all recognise there is such a tremendous need. Oh! that it might be said of children in every home, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." That is the highest ideal for all homes. Now what can be done? It is no use expecting that, unless the parents love the Bible, unless they love the Word of God. I hesitate very much to suggest anything in the way of the formation of new movements or new leagues, but I have wondered recently whether we should not establish some League of Parents who would pledge themselves to two or three very simple things: first of all that they would bring up their children in the nurture and admonition of the Lord. I say "simple," but it is a tremendous thing, and yet all parents ought to be prepared to pledge themselves to do that, with all that it includes.

Secondly, that they will establish in their homes family prayers, for these have sadly passed out of use, as we know, and it is a disastrous thing for the home and the nation.

And thirdly, that they will encourage and do all they can to foster family attendance at the house of God. I can recall that one of the delights of my young days was to see whole families sitting together in church, a thing we very seldom see to-day.

If we could have some such movement as that, parents pledging themselves to these three things, what a change it might bring about in the home life of our land. And it is not impossible, is it?

So we pray, believing that God is going to answer and give us to see something of His mighty working in these days, when the need is so overwhelming.

Human beings may be united by their common interests, or by facing a common peril, or by the use of a common language which is a "sanctuary of the soul of a nation." But there is another way whereby they may be drawn together and hold together. They may meet at a spiritual centre, where they see the same things and learn the same values.

Those who first planned the Universal Week of Prayer nearly a century ago were thinking of this way to unity. They had their own strong and distinctive beliefs; but they did not call simply to those who were altogether at one with them; they called to all Christian people of every name to make this journey to the centre.

Crisis and Change

A Pathway to Spiritual Revival?

By the Rev. A. H. Wilkinson, B.D.

Secretary, British and Foreign Bible Society.

Address delivered at the Bible House, London, in connection with the Universal Week of Prayer.

It falls to my lot to-day, and it is my privilege, to say a few words which should be relevant to this great occasion, when we are met together to remember before God with thanksgiving and prayer the great cause of Foreign Missions.

I would like to take as my text the 41st verse of Acts ii., "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Now only too often when we read the pages of this book of Scripture we are impressed with the great inflow of souls into the Church of Christ, as on this occasion, when we are told that three thousand souls were received in one day. There are other figures given from time to time, and throughout the whole book there is a note of progress which, if we are not careful, leaves as the dominant note in our minds the idea of quantity rather than quality and power.

I think it is well that we should recall to ourselves the fact that the Christian Church, the Body of Christ, was always a relatively small body for a long time after the Day of Pentecost. It is true that the disciples, filled with the Holy Ghost, scattered here and there carrying with them the knowledge of salvation and the power to preach it. So they found themselves in very distant lands; Paul penetrating at least to Rome, and perhaps even to Spain. Thomas or some of his immediate successors, establishing the Church as far away as India, a Church which maintains its existence even to-day. And we know that disciples were found in our own land not long afterwards, for we are told by Bede, I think it is, that they arrived in this country somewhere about the year A.D. 56.

No doubt there was then this tremendous progress but still Christianity was only a small, down-trodden, persecuted minority, driven down into the catacombs in order to maintain its existence. And even 150 years later—I take that date for a reason that you will see in a moment—the Church still remained a persecuted minority. We have not figures upon which to base numbers, but I venture to think that they might be counted even in those days by at most a few hundreds of thousands. And even when with the accession to power of the Emperor Constantine the Church was given its liberty, it was still a minority within the Empire of Rome.

No, it is Power that is the dominant feature of this book of the Bible, the Power of the Holy Ghost giving power to men.

Now let us come nearer our own times. Roughly speaking it is a century and a half that constitutes the period of the history of modern Protestant missions overseas. It seems a long, long way back to those days when Carey, after a long and tempestuous voyage, arrived in India, and other men, like Morrison, followed him to China, but it is a short period in God's dealings with men. Therefore if at times we look at the smallness of the Christian communities established in some centres where work has gone on for a long time, let us not be disappointed, for after all, looked at from the point of view of quantity, we have still made more rapid progress than did the Church in the early days.

Mind you, it is true that we have had advantages which they did not. Many of us have gone forth under the British flag, which has given us sometimes an influence which we should not otherwise have had. I do not say that that has always been to the best interest of Christian missions, but it has been one of the means used by God in opening doors.

There is one thing that we should remark in common with the first great outburst of the Spirit of God upon the people—that this movement really came from a great outpouring of the Holy Spirit upon the people of this country. There was a tremendous social change. England switched over in a period of a few decades from a purely rural and pastoral nature to a great commercial and industrial force. Little villages, or little towns which were little more than villages, became vast accumulations of population. Manchester, which had been about 2,000, soon became 20,000, 40,000, 100,000, until to-day there are approximately a million people gathered together.

But with this there was a tremendous change in the spiritual experience of the people, thanks in great measure to the way in which God used John Wesley and his followers and friends. It was the overflowing of that which gave us the great missionary movement and the establishment of this British and Foreign Bible Society.

To-day we have reached another period of crisis. We know that the work overseas is still going ahead with astonishing force and power. When we think of the short time missionaries have been at work in Africa—and the effective time is not much more than sixty or seventy years—the results have been beyond man's understanding. There has been indeed a breaking forth of God's splendour upon that dark continent. We know also of the many great changes which are taking place in the spiritual life of the outcastes of India. But more is wanted. It is a very little community still, this Christian community in the midst of vast millions of heathen men and women. And as we know, every missionary society of this land and of America and of the Continent has been crying out for more and more help, and less and less help has been the tendency of the replies to this call.

Now we are undergoing one of those great changes which are parallel with the previous changes to which I have referred. There is a great social upheaval in our nation and a great upheaval of all its old customs and ways of life. That is one of the preliminaries in the human way to God's steps forward, or shall I say to the forward movement of the Kingdom of God? We have all the physical concomitants of a vast change. What we do need to pray for in these days, not only for the sake of our own country but for the cause for which we meet to-day, is that there shall be a vast outpouring of God's Holy Spirit upon the people of this land; and more than that, that the people of this land may be ready to receive God's will and God's direction. It is for that that God is waiting. It may be that it is to this end that this war has been allowed to take place.

Let us remember then to-day some time in our prayers—and at all times let us remember it in our prayers—that God is waiting for men in this country, as well as everywhere, to repent and turn to Him for the service of His Kingdom. For if that happens we shall have another overflowing from this country out into the world beyond.

There is not the least doubt in most of our minds that as one of the results of this war, when peace comes again, this country is going to see that other nations receive those mental and physical benefits for which we are fighting to-day. We are determined that there shall be liberty in China. We are hopeful at least that democracy will be given free scope once more in Japan, as a necessary basis for liberty in China. We wish and hope that Dominion status will be given to India. We believe that civilization in fuller measure will be made available for the tribes of Africa. But these things are edged instruments to those who do not know how to use them, and we shall be building on the sand if there is not given to these people at the same time the knowledge of the laws and of the will of God, and of salvation through Jesus Christ to be the rock upon which permanent buildings alone can be built. Let us pray therefore for an outpouring of God's Spirit upon our people as well as for individual blessings upon the separate countries and separate institutions.

Continental Evangelical Life and Work

International Protestant League We record with sincere regret the passing of three outstanding representatives of Protestantism in Europe: Professor Dr. Slotemaaker De Bruine, of the Hague, Holland, Dr. A. G. H. van Hoogenhuyze, of Amsterdam, and Dr. G. Ohlemüller, of Berlin, Germany. All three were prominent in the councils of the International Protestant League, the British section of which is represented by the World's Evangelical Alliance. Dr. Slotemaaker De Bruine was President of the League, and those attending its biennial Conferences in various countries of Europe will recall his keen sense of humour and comradeship which greatly helped in his task to reconcile differences of nationality and outlook. Dr. Gerhard Ohlemüller was General Secretary of the League for a number of years. Born in 1877, he became a Roman Catholic priest in 1903, but left the Roman Church during the modernist controversy in 1912; he worked from 1915 in the Research Section of the Evangelical Alliance, and went over officially to Protestantism in 1922. Since 1923 he was General Secretary of the International Protestant League and editor-in-chief of the tri-lingual quarterly review, *Protestantische Rundschau*. The future of the League is uncertain, but our readers may take it for granted that from the British side no contacts with countries of Europe at present possible are being allowed to weaken. The tasks of reconstruction in Europe after the war will be responsible, but we hope and believe that much needed support will be given to the World's Evangelical Alliance to fulfil its intentions present and future.

Suppression of Christianity in Germany News of the religious situation in Germany filters through. The general picture is one of steady pressure directed against the influence of the Churches; while there is news of attempts by the Churches to go as far as they reasonably can in support of Hitler and the war effort, alternating with clear expressions of concern and anxiety about the future position and opportunity of Christianity in the Nazi State. A heavy blow has been directed against the churches in the prohibition of a vast majority of their church papers. We now know that 14,000 religious periodicals have been suspended, 95 per cent. of the total, whereas only 20 per cent. of secular papers have been stopped. Among those cancelled are some well-known papers, including *Deutsche Evangelische Wochenschau*, the Roman Catholic *Caritas*, the *Junge Kirche*, an organ which has leaned to the confessional position, and the *Christliche Welt*. Swiss papers do not hesitate to ascribe this measure to a desire on the part of the government to check Christian influence.

Another significant event is the fact that many of the charitable institutions of the Church in the Hamburg area have been compelled to change their names. They have had to give up the Biblical names which were common, e.g. Bethesda, Bethlehem, Bethany, all of which were well known Christian hospitals. In most cases they are being renamed after their founders. This gives some measure of the anti-Biblical (perhaps, strictly speaking, anti-Hebrew) policy of the government.

It has been known that the Lutheran Church sent an effusive telegram to Hitler after the attack on Russia. The full text of this cable is now available. Part of it reads as follows:—

"The Council for Spiritual Affairs of the German Evangelical Church, meeting for the first time since the beginning of the decisive struggle in the East, assures you, once again, our Leader, in these exciting and stirring hours, of the unchangeable faithfulness and devotion of all Evangelical Christians in the Reich. You, our Leader, have banished the Bolshevist danger in our own country, and now call our nation and the nations of Europe to the decisive onslaught against the deadly enemy of all order and all Western Christian civilisation. The German nation, and with it all its Christian members, thank you for this deed. The fact that British policy is now openly using Bolshevism as an auxiliary against the Reich makes it finally clear that it is concerned not with Christianity but only with the destruction of the German nation. May Almighty God assist you and our nation to carry off against the double enemy the victory to which all our decisions and actions must be devoted."

A Praying Church All this will be very sad reading in England. Nevertheless there is hope from a paragraph taken from the Lutheran organ *Deutsches Pfarrerblatt* that the message quoted above was prompted by the pressure of persecution and scarcely interpreted the inner mind even of those who framed and transmitted it. The paragraph referred to says:—

"The signs which God gives us indicate that the Church of the future will be a praying Church—after the governing and teaching Church, after the pastoral and serving Church—the praying Church. It is undeniable that we are witnessing a great renunciation of the Church, as an antidote to the activism which was a mark of recent decades. The pastor as insurance agent, as leader in games, sports and gymnastics, as president of co-operatives and promoter of settlements—we have taken part

in all that, and not always had pure joy in it. That time is past. The period of the great activism has come to an end. That is the negative side. The positive side is a new return to Invasionism. This is shown among pastors and lay people by their new return to the Bible, in the practice of Bible study instead of a merely 'devotionally' use of the Bible, and in many other ways."

Anglo-Czechoslovak Christian Fellowship The World's Evangelical Alliance has accomplished much in creating and cementing the ties of British and Czech Christian fellowship. Dr. Gillie referred to this in his address at our Annual Meeting last May. The Alliance has received warm tributes from Prague for its many services to the Protestant Church of Czechoslovakia, including financial aid at times when deeds were words. The Protestant Churches in the Protectorate are treated by the German régime as brutally as is the Catholic Church. The Nazis suspect that the Protestant, as well as the Catholic, faith is one of the moral forces which enable the Czechoslovak nation to resist German oppression. But, in addition, Protestant Churches are hated by the oppressors because they remind the Czechoslovak people of a great epoch in their history, of their glorious and victorious battles with the Germans in the Hussite time, the time of the first great religious reform in Europe.

"In theory German National Socialism has no objection to any Church; but, in actual fact, it paralyses the action of all churches, in that it suppresses their liberties. The veto to preach freely applies to the priests of the Protestant as well as to those of the Czechoslovak Church. It is forbidden to apply the words of the Gospel to the life of to-day; it is forbidden to use quotations which conflict with the dogmas of Hitlerism. The pastor who is caught speaking on, or showing an interest in, matters other than eternal, must forthwith submit all his speeches to the German censor, and is only allowed to preach to his faithful such sermons as have been approved of. If he departs from this course he can be sure to find himself under lock and key the very same day; for the agents of the Gestapo do not fail to supervise even the religious services of the Protestants."

Poland Shall Live Again We have been asked to include in this issue of *Evangelical Christendom* the following lines written by a girl of fifteen years of age. They speak for help to Poland, as we have done, and will continue to do. The World's Evangelical Alliance waits upon the time foreshadowed in the closing verse of the poem to give by deeds and words the spiritual help the people of Poland so urgently need. In the meantime let us not forget to pray that Poland may be freed from the heel of the aggressor and her sorrows be mitigated by the coming of freedom and fellowship, the fellowship of the Gospel of Christ.

POLAND—THE LAND OF THE PLAIN

Thine eagle droops with tattered wings and crest,
Thy people fettered, know no freedom now.
Thy towns and cities razed from east and west,
The sweat of toil and sorrow on thy brow.
These are the things thy brutal captor gives,
But evermore the soul of Poland lives.

Though Warsaw lies in heaps of ruin vast,
The trumpet from St. Mary's Church be still,
Carpathians and Tatry fading fast,
Destroying guns resound from hill to hill;
Their echoes shall yet sound again to say:
"Her spirit lives and shall not pass away."

For many years thy people fought and died,
Thy soil is sacred with the blood they shed—
That Polish soil so often before denied
To Polish people—Polish born and bred.
But when once more they reap their harvest grain
They'll rest content—thine honour doth remain.

Great men like Kosciusko will return,
Pilsudski comes again to fight the foe;
The hearts of righteous Casimirs would burn
To see the reign of tyranny and woe.
How can the tyrant think his power will last,
Knowing the glorious history of thy past?
And when the heavy war-clouds disappear,
Peace tidings banish gloom from every place,
Then Victory's sun shall rise, and shining clear
Reflect her joy on every downcast face.
Thy people, bound by ties that nought can sever,
Shall say with fervent hearts, "This Freedom now, FOR EVER!"

DENISE BARRACLOUGH (age 15).

The Situation in Spain We have not heard very recently from the Spanish Evangelical Alliance, the actions of which must largely be individual rather than collective. We have good news, however, of individuals, here and there, and widely separated. *Light and Truth*, the organ of the Spanish and Portuguese Church Aid Society, comments as follows upon the situation as it concerns religious freedom:—

"It is not possible to write hopefully of evangelistic prospects in Spain under the present régime. All hope of toleration and freedom of worship in the greater part of Spain must, for the present, be abandoned. As far as Protestantism is concerned, Spain is back to the darkest days of monarchical rule. The Roman Catholic Church has been given every

old privilege: its power is probably greater than ever. Even the dispute between Franco's Government and the Vatican regarding the appointment of bishops has now been arranged and a concordat signed. In most places the local Protestant Church has been closed: all Protestant schools have disappeared. Here and there the local Governor shows himself more generous in his treatment, but even then he is subject to pressure from outside. Protestant laymen are subject to such persecution, where they are known, that employment is frequently impossible. The selected remedy is removal to a town where their religious convictions are not known and employment more possible. Meanwhile, conditions of life are decidedly hard. Food is in short supply and prices rise. The poverty of the little Protestant congregations puts out of the question any prospect of self-support. If evangelism is to survive, help must come from without. The pastors are very largely dependent on our grants: only with this aid can the quiet pastoral work from house to house be maintained. That spark of light in a dark land must be kept alive."

Portugal A recent communication from Lisbon contains these words:—"Please pray for Portugal and her colonies." Our correspondent adds:—"The Portuguese Evangelical Alliance has put forward a proposal that there be held in Lisbon weekly interdenominational prayer meetings, in each of the various churches and halls in rotation, and it is to be hoped that there will be hearty response. The topic is to be the war and all it involves.

"Of late, refugee missionaries had been reinforcing our ranks on Saturday afternoons, but now all have left, though a few more are expected from Spain. Last week our party consisted of only a Danish missionary who has worked in the Belgian Congo, accompanied by a Portuguese couple in whose house he is lodging, and a Danish sea captain. Mr. Brostrup was in Copenhagen on furlough when Denmark was invaded, and it is rather surprising that, though there has been much delay, the Germans have now permitted him to return to the mission field. He came by air, via Berlin, and he hopes to proceed by the next Portuguese ship to Angola; but it is doubtful if he will secure a passage without some delay, as all available berths are booked a long time ahead, so his only chance is if someone cancels a passage. Colin and Eunice Sanders were also due to sail for Angola this month, but they have been informed that only next month will there be berths available for them. Gladys Price is still awaiting permission to proceed to Mozambique. . . .

"The Foreids, of the Scandinavian Alliance Mission, who, though they came to Portugal with the intention of proceeding to one of the Portuguese African colonies, have settled here for the time being, have gone for a tour in the north, leaving Dr. and Mrs. Bowker (the latter a daughter of the Rev. J. Chalmers Lyon) in charge of their work in Queluz and Algés, in both of which places the Foreids' efforts have been greatly blessed.

"Dr. and Mrs. Bowker (or should they be styled the Drs. Bowker, as both are qualified physicians?) and Miss Gladys Price will be the last of our missionary friends left here, as the Sanders are due to sail for Angola in a few days' time. Dr. Bowker should get his Portuguese Diploma in October, after which he and Mrs. Bowker intend to proceed to Mozambique with the least possible delay, unless, of course, insuperable difficulties are raised by the authorities."

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory,
Unless there should be need that I should pray.

Perhaps, just then, my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right,
And so, in case he needs my prayer, I pray.

Friend, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, *therefore pray*.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

Christianity and the War It has been said that the present War is a declaration of the failure of Christianity. Of merely conventional Christianity, creeds without deeds, the War may and will prove the failure, perhaps the death. But the War is re-establishing and reviving true Christianity, not pronouncing it a failure. We have been slow to realise that this War is not as other wars, merely a physical war, but a vast spiritual conflict, a reflection, as it were, of the eternal war that is being waged between the forces of good and evil. Has it come as a purging and a cleansing to show the world the awfulness of evil, in order that the hidden evil of all time may be destroyed and the way be prepared for the coming of the new era? The War, therefore, can only be ended by spiritual means; "not by might, nor by power, but by My Spirit," saith the Lord of Hosts. Are we individually and nationally doing all we can to make ourselves fit allies with God? What is needed is that we should turn the direction of our thoughts towards the spiritual instead of the material, and should deliberately range ourselves on the side of God, to overcome the forces of evil which threaten to overwhelm the world. For the evil that has to be destroyed is not only in the ranks of our enemies, but in our own land and our own hearts, and it is this which must first be rooted out. When we have made a determined and self-sacrificing effort to rid ourselves of the twin devils of drink and lust, and of greed, cruelty, malice, and all selfishness, we shall then be ready to turn to God in absolute confidence and ask for His help in battle. That help, against which all material forces can avail nothing, will be freely given as soon as we show ourselves worthy of victory. Until that time comes ought we even to expect the War to cease? Is there no voice to give the lead for which multitudes are waiting—the call to repentance and prayer, so that the whole nation may purify itself as one man in thought, word, and deed? For only by the power so won shall we conquer and cast out, perhaps for ever, this hideousness of war.

Christianity is not defeated; but it is on its trial. Its place and power now will be its place and power in the future. What a responsibility for all Christians and the Churches the World's Evangelical Alliance carries. What a reason for and call to Christian Unity rather than ecclesiastical reunion.

The Larger Christian Unity The cause of the nation is *the cause of Christ*. We are face to face with the powers of evil, the powers of good, however, are on our side. We must be faithful to the highest that we know, the nation must raise the standard of the greatest revelation in human history. The Christian Churches must admit and manifest their essential unity, they must regard their differences as they would be regarded from a higher standpoint. The cry of the religious preacher and teacher, in essence if not in words, must be "Back to Christ!"

Such is the situation and opportunity which faces the World's Evangelical Alliance at the opening of the third year of the war. Can it give the lead and be the Voice the nation is waiting for? The emphasis of the Alliance upon the unity *of Christians* rather than of Churches is in its favour. The tide is flowing in this direction. More and more there is a consciousness that *as Christians* we must draw together. The War is teaching us some lessons which could only be learned, perhaps, through such a visitation; and if, under the chastisement, we are finding that death and sacrifice for the good of humanity are not too high a demand, ought we not to suffer the death and sacrifice of ecclesiastical prejudices, and for the good of humanity, the glory of God, and the future of Christianity, cultivate the breadth of love, the comprehension, fellowship and example of our Lord and Master Himself, who said, "Forbid him not" when His disciples repelled one who used His Name and desired their fellowship, but who was not of their particular point of view?

A Call to Service The present and future constitute a new call to the World's Evangelical Alliance. We cannot remain satisfied with the past. Looking Forward, we must go for-

ward. New and vigorous branches; a quickened and enlarged membership; comprehension without compromise; unceasing energy coupled to spiritual insight and statesmanship; and, above all, the upward look, from whence alone cometh our help. These must be our ideals. Looking backwards and forwards, our resolve must be, both as individuals and representing Christian Churches, to go forward determined to work for the Alliance and to make more than ever of the great Christian realities which it presents and represents. *We must make more of the Bible*, the secret of Britain's greatness. The Alliance defends no mere human view of inspiration. We believe what the Bible itself says concerning its Divine origin as "given by inspiration from God," and we accept its supreme Authority as being our critic, rather than we critics of it. The World's Evangelical Alliance is Evangelical just because it believes in and maintains—stoutly maintains—an authoritative and evangelical Bible.

We must make more of Prayer, individual and corporate Prayer. We must not rest upon the oars of valuable service rendered by the Evangelical Alliance in the past in this connection. Apart from the urgency of the call to Prayer in this time of national crisis, Prayer must be revived as the vital breath of the Nation, of every Christian, and of every Church. The Alliance has girdled the world with Prayer; but only as Prayer is *maintained* and *believed in* can there be power and blessing; and just now it is at *home* rather than on the Mission Field we need to impress this lesson. *And we must do more*—

We need to make more of Service. A great opportunity faces the Alliance. It is throbbing with guided energies in Devotional Missionary, and Evangelistic work. But we must not be satisfied with present attainments. New claims, new aims, new methods, a new situation after the War, call for new enthusiasm and efforts. Much has been done, there is yet much to do. Who, then, is willing to consecrate himself or herself to our cause? These are days when we need, supremely need, a closer union of all Evangelical forces. We cannot afford to exclude any who, although they may not see eye to eye with us on Church order or other non-essentials, are nevertheless one with us and with all who accept the Christ of God in humble devotion and service to His cause among men. All such are welcome as members and partners in the great mission of the Evangelical Alliance to the Churches and the world. Let us enlarge our ranks; let each and all determine to take some definite and individual part in the cause of Evangelical truth and love and co-operation, and in this resolve the future of the Alliance as a whole will be full of promise.

"Onward Christian Soldiers" On the eve of the National Day of Prayer the General Secretary addressed a little letter to *The Times* in which Mr. Gooch said:

"It would stimulate Christian unity and purpose if the hymn 'Onward Christian Soldiers' were used at all services on the appointed day of national prayer on Sunday, September 7. Arrangements have been made to include this hymn at the united war prayer meeting to take place on Tuesday next at 6 p.m. at the Central Hall, Westminster (the eve of the anniversary of the declaration of war), when the Lord Chief Justice of England will preside."

The letter and suggestion brought further correspondence and resulted in a very widespread response on Sunday, September 7th. Writing on the use of the hymn a correspondent gave some information concerning its origin.

"The author, Sabine Baring-Gould, went to Horbury as curate in 1864. On a Whit-Sunday evening he was allotted the choice of hymns for the procession of Sunday school children, after Yorkshire custom, on the following day. As he set about his task, he recalled a good marching tune, 'S. Alban,' or, as it is sometimes called, 'Haydn,' but the words appended did not seem to him to be suitable to his purpose. So he sat up half the night and produced this popular hymn of which most people have some knowledge, as it is associated with Sullivan's tune, 'S. Gertrude.'

"The hymn and its beginnings, contrasted with its proposed national adoption, provide an excellent example of how the reach may exceed the grasp, and the immediate purpose be extended to an unforeseen end. This, surely, is inspiration, the unconscious direction of the mind to universal values and to the divine purpose reaching out afar. Another illustration of the same kind of extension in the realm of popular hymnody is the use of Lyte's 'Abide with Me' at tattoos

and football matches. It was written, I believe, as an intimate and personal meditation upon death."

Another correspondent contributed a rather charming story of the first singing of Sir Arthur Sullivan's famous tune.

"Sullivan was staying with the Ker Seymers at their country place and composed the music one Sunday afternoon. He was playing it over to his hostess when three small children of the house, hearing the piano, rushed into the room and asked him to play something lively for them. Sullivan said he was busy composing a hymn tune, but if they would go away for a short time they could come back and he would teach it them and they could select the verse they liked best and they should sing that verse all by themselves at the evening service in the private chapel there was in the house. The verse they chose was the one beginning 'Like a mighty army.'"

The National Day of Prayer Sunday, September 7th, the day appointed by His Majesty the King as a National Day of Prayer, was an outstanding manifestation of Christian unity in the high service of prayer for victory and a righteous peace. We attended a united service in the Pavilion of a popular Borough town, with accommodation for at least 2,000, every seat being filled fifteen minutes before the service commenced. When will these occasions cease to be made the loud speaker for unnecessary compliments between Church and Chapel—at least ten or even fifteen minutes at the service reviewed were so occupied. There is too much speaking on such occasions, and too little praying. And why cannot the audience be engaged by responsive Scripture reading and guided intercessions in which all can take part? Will it be possible on the next occasion when the King is moved to call for a National Day of Prayer to add the word "Thanksgiving"? Surely a National Day of Thanksgiving and Prayer was called for on September 7th? Let us not forget all the way God has led us, and all He has done for us nationally and in co-operation with our allies.

The Prime Minister's Broadcast How thankful too all should be for the testimonies of President Roosevelt and Mr. Winston Churchill to the place of thanksgiving and prayer in the anxious situation which surrounds the present state of the War. In his broadcast after returning from America, the Prime Minister said (concerning the service on board H.M.S. "Prince of Wales"), "We sang the hymns founded on the Psalm which John Hampden's soldiers sang when they bore his body to the grave, in which the brief precarious span of human life is contrasted with the immutability of Him to Whom a thousand ages are but as yesterday, when it is past, and as a watch in the night ('O God, our help in ages past'); we sang the sailors' hymn for those, and there are very many, in peril on the sea; we sang 'Onward Christian soldiers,' and, indeed, I felt this was no vain presumption, but that we had the right to feel that we were serving a cause for the sake of which a trumpet has sounded from on high." Giving his general impressions of the congregation on board the "Prince of Wales," the Prime Minister said: "When I looked upon that densely packed congregation of fighting men of the same language, of the same faith, of the same fundamental laws, of the same ideals, and now, to a large extent, of the same interests, and certainly in different degrees facing the same dangers—it swept across me that here was the only hope, but also the sure hope, of saving the world from measureless degradation."

Dawn of a New Day In a recent issue of *World Dominion*, Rev. A. McLeish discusses and emphasises the hopes of many that as we stand on the threshold of a new era the work of world evangelisation will become the nerve centre of the Christian Church. The World Missionary Conference at Madras brought together leaders of the older and younger Churches from most of the countries of the world, one result being a unanimous decision that the dominant concern of all Churches was evangelism. The significant fact emerged from the Conference that every Christian is a witness-bearer, and this was endorsed by Christian leaders from all parts of the world. Shall we be slow in taking to our hearts at the home base the need for realisation of our personal responsibility in the work of witness-bearing, as well as the call to co-operation between missionary instincts and forces of every kind at home? Mr. McLeish raises the important question, "Face to face with this new

outlook of the task of world evangelization, in what way can we individually help?

"*First and fundamental* is our own personal experience of the Grace of God and our faith in Jesus Christ as personal Saviour. Then follows the personal consecration of our whole life and means to His service. Apart from this, our service will be a broken reed and the less then said about it the better. Again, there is our personal witness wherever we happen to live and work. Every Christian is a missionary, good, bad or indifferent, yet unavoidably a missionary, forwarding or hindering the Kingdom of God. A new demand confronts us in these days of crisis: that is to make our Christian faith an all-embracing reality in our daily life, and in our community in all its activities. A new Reformation is overdue in our whole relationship to the faith we profess, especially in its implications regarding our responsibility to our fellow-men at home and abroad. The dominant notes of this new call are Unity and Co-operation, personal witness of all members, common worship, and a communal fellowship which embraces the whole of life's relationship. . . .Must we not seek, together with them, to make Christ, in reality, Lord of all our living?"

Evangelicals and Witness-Bearing The only way in which Evangelicals will make headway is by being as Evangelistic as they are Evangelical. Are men nowadays ceasing to be Evangelists? The reason is not far to seek. Even where least suspected, the agnostic temper prevails. Preachers are sure about nothing, and talk round a subject instead of appealing to the certainties of revelation and the great facts that are written on every page of the New Testament. They doubt this and they question that; they give the opinions of scholars and refrain from expressing their own view. They are afraid to state the Truth as it is written, and often end by giving their hearers the idea that all is in a state of confusion. A well-known Irish preacher once criticised a sermon in the words: "There was not so much Gospel in it as would save a tomtit." He was not irreverent, but he saw that the pulpit had no force, no message, no appeal to the hearts of men sin-stricken and powerless to save themselves. There is a great appeal in the Gospel—a warning and a remedy. Do men believe that there is such a thing as sin that alienates men from God? Are they convinced that the Saviour of mankind came into the world to save men from sin and to give them the power of an endless life? Is the Cross to them the meeting-place of sinner and Saviour, the altar on which the Son of God was crucified, the great Atoner and Absolver? Has man in their eyes ceased to be immortal, and is Christianity simply a philosophy of sound morality and a means by which men can console themselves by the thought that the Saviour failed to do His work on earth, and by His sacrifice showed that man may fail but may live in the hearts of others as a great Example? This is not the Gospel of St. Paul; it is not the teaching of Him who faced the Cross after Gethsemane. He died to save sinners. Take this from the New Testament and the Book becomes as meaningless as many sermons called Christian are. The evangelistic note must be boldly struck if Evangelicals are true to their faith and mission."

Is the Pope a Peacemaker? It has been the opinion of many that if the Christian world were united it could stop the war. All Christendom stands aghast at the slaughter, and the Pope is said to represent the greatest number of Christians, who believe him to speak with infallible insight and Divine power. Therefore, if he would consent to become the Chairman of a great council of Christian representatives, his voice would be so penetrative that is would reach the hearts of those who lead the combatants and establish peace. "At any rate, the war is so great a calamity that the effort is worth the making," and on this ground a number of men have urged an appeal to the Pope. We believe the whole plan is the result of thought being diverted into wrong channels by counsels of despair. It is forgotten that the Papacy has secular as well as religious ends to serve, and that those ends run counter to the best interest of many nations. It is one thing to say that the Pope is the greatest Christian leader in the world, but even in our own time Popes have been associated with national policies that have worked evil to States. Spain and Portugal to-day are witnesses, and have not the restrictions placed on religious liberty in countries where the Vatican possesses authority been connived at, if not instigated, by the Vatican? After all, Protestant Europe stands for

spiritual and religious ideals that are at war with those of the Papacy, and believes that the truth for which it stands is the Truth of God. Panic may lead good men astray; sometimes the better the men the more they are liable to allow their hearts to outrun their heads. There is no possibility of doing what the idealists who have their heads in the clouds propose. The Pope would never sit as as an equal among Christian leaders, and the history behind his throne does not add confidence to the attitude he would adopt. When he cannot regulate the action of his own adherents he is unlikely to sway those who do not accept his authority.

Rome and the "Mystery of Iniquity" Expressing thankfulness for the article in our last issue on the "Sword of the Spirit Movement" a correspondent asks us to include in this issue the following extract from Archbishop Sumner's commentary of the Second Epistle to the Thessalonians. He adds, "One could wish that the present Primate were as plain spoken in regard to this enemy of the Truth and of liberty of conscience. It looks as though the Anglican Church was full of so-called quislings, quite ready to betray her when the time comes to the adversary. Here is Archbishop Sumner's comment upon the Church of Rome:—

'Whoever studies the history of the Romish Church, will find that it is indeed a mystery of iniquity. It is a regular system formed for the purpose of conveying all power in heaven and earth to the ministers of that Church. To secure this, passages of Scripture have been perverted from their real and obvious meaning, and made to support its doctrine and ordinances. To secure this, the supreme authority of the Scriptures is superseded, that the dominion of the Church may be exalted. And above all, dominion over men's consciences is maintained; who are taught from their youth up that God has committed to the Priest the power to condemn and to absolve, as surely as to the Apostles themselves, so that without confession to the Priest there is no absolution, and without priestly absolution no eternal salvation. . . . St. Paul says, these first seeds of corruption were already working in the Church, proceeding on the one hand from the love of power, and secured on the other side through the natural inclination of the heart to prefer the form to the reality of religion. In reading the legends of the Romish Church, we seem to be reading the history of that Simon who used sorcery in the city of Samaria, and bewitched the people, giving out that he himself was some great one. It is like a mystery of iniquity, practising the same arts, and to the same intent, that the people may have regard to their priests, and believe them to be the great power of God.'

Lost Sacredness of Home Life Mr. R. Wilson Black, President of the Baptist Union of Great Britain and Ireland, and a man "greatly beloved" by a much wider Christian public, in his presidential address said that "in this sinful world we were obliged to use the sword as well as the trowel."

Describing his address as a frank talk to fellow Baptists, Mr. Wilson Black said that he had reluctantly become convinced that taken as a whole, the Baptist churches had been losing ground numerically and in spiritual power. In membership it was exceedingly difficult to maintain even the present level if some declined a fruitful marriage and others limited their families to one or two or even three children.

The movement of population in recent years had caused very heavy decline in public worship in many churches. The motor-car was proving anything but a means of grace. The radio was made by many an excuse for remaining at home, where they could listen to just as much or as little of the broadcast service as they chose. The continued and ever-widening desecration of the Lord's Day was rapidly carrying the nation towards what used to be called the Continental Sunday.

He urged the restoration of religion in the homes; much of the drift from Christianity was really due to the lost sacredness of home life. The family should be the foundation of the Church as well as of the State. Christian unity must be their constant desire and prayer, but their first task was to draw into the fellowship of the Baptist Union the many churches which in conviction and practice stood with them and would add real strength to their witness. Many of their churches needed a revival of lay religion.

He looked forward to the time when every minister would make a determined effort to develop all the latent abilities and powers in his congregation; when the policy of regarding the pulpit as the minister's monopoly would be recognised as a serious mistake.

Many of the evils of to-day could be traced to a slackening of moral energy on the part of Christian leaders who ought to be as clearly outspoken against the iniquities of our time as was He whom we served when He called down the judgment of God upon the evil practices of the world nearly 2,000 years ago. Their faith was that out of the present chaos God would once again fashion a new world.

The address is published as an attractive booklet and can be obtained from the Baptist Union Publication Dept., 4, Southampton Row, W.C.1. (6d.)

Spiritual Issues of the War The Archbishops and Bishops of the Anglican Church recently met at Oxford to confer together, and were moved to address a Message entitled "God and Our Times" to the people of Great Britain. In this they observe:—

"We believe that the present crisis in human history exceeds in magnitude and in spiritual import any that has preceded it. In magnitude, because Nazi Germany intends, if she can, to impose her will and her creed, not only upon a whole continent, but also upon the whole world. In spiritual import, because, as we believe, the Nazi creed is in its principles and in its practice almost wholly evil. The fierce light of the conflict reveals that evil is, as the Christian Faith has always declared it to be, a positive active, demonic agency among men . . . is at the same time, consciously or unconsciously, an affirmation of belief in God. For this thing is evil, not because it is strong nor because it threatens us, but because it affronts those eternal laws of goodness which are implanted in man by God. . . .

"It is, then, our duty to defend to the utmost the moral law of God among men. Whatever our unworthiness as instruments of that law, failure to do so would but fearfully increase it. In no one of us must there be any holding back, any slackening of effort, any flinching. . . .

"Let us so turn to God now that if in His providence victory is ours we may neither waste nor misuse the terrible responsibility of victory, but may turn it to the service of God's laws in the reordering of our social life, the rediscovery of the dignity of man, and the refashioning of a comity of nations."

We could wish the Message had placed greater emphasis upon the words "Let us so turn to God." The greatest spiritual need of the nation is conviction of its sinful departure from God, and repentance, apart from which no man or nation can have hope of Divine blessing and forgiveness. The War of 1914-18 produced a Mission of Repentance and Hope. The Archbishops and Bishops might well lead such a Mission at the present time, in which they would find the whole-hearted co-operation of Free Churchmen. Would that for a season all machinery for "Church reunion or unity" could be put aside and Christians as such devote themselves to prayer, to means to call men everywhere to repentance, to witness to the mercy and forgiveness of God, and to proclaim the return in accordance with promise of the Lord Jesus Christ to this earth. Can the forthcoming Universal Week of Prayer be made use of for such an end?

Russia Very little is really known of the religious condition of Russia. Before the Revolution it was loudly proclaimed that Russia was the most religious nation in Europe, and that the outward observances of religion were more faithfully performed than in any other land. Revolution came, and the Russian Church was powerless to resist the doctrines of Lenin and Trotsky. The Church endeavoured to reorganise itself on popular democratic lines, but the Bolshevists turned against the Church and all religion-prelates were murdered, often after cruelties unspeakable; others were imprisoned, and the Churches generally were plundered of their sacred vessels and jewels. During the lapse of years religion in the U.S.S.R. has been negative. Even the Bible became a prohibited book, and there is reason to believe even the possession and reading of the Bible was subject to penalty. But much prayer has been made for Russia and her teeming millions, to most of whom religion in some form is a birthright. We do not believe that the religious sense in Russia is dead, or can be annihilated. Purified by suffering, a new life, founded upon the teaching of Christ in His Gospel, will take possession of the Russian peoples, or a majority of them. Russia needs our prayers. To-day there are many to whom our most recent alliance with Soviet Russia brings unnatural misgivings. It may seem strange to combine alliance with Bolshevist Russia with the claim that we are contending for a Christian civilisation. But such misgivings are surely misplaced? In a recent statement on the subject the Arch-

bishop of Canterbury says:—

"(1) The first and essential aim of the whole widespread struggle is to overthrow the tyranny of evil embodied in the rulers of Germany, and all who are engaged in the cause must needs be our allies.

"(2) The victory of the Nazi power would destroy any kind of tolerable form of human government.

"(3) Russia is but the latest country suffering unprovoked attack by Nazi Germany. It is contending for the principles of national freedom and independence, for which the British Commonwealth and United States of America are standing.

"(4) It may well be that Russia's defence of its own land and the new unity which this will bring may lead to a new tolerance of religion by the Soviet Government, and a new resurgence of the interests of religion, always deep-seated in the heart of the Russian people. It is significant that on the outbreak of the war thousands flocked to the churches for prayer in Moscow and elsewhere."

We must, therefore, wish every success to the valiant Russian armies and people in their struggle, and be ready to give them every possible help.

Religion in our Schools

Lord Wolmer recently wrote to the Prime Minister explaining that for some time a small committee of members of both Houses, including members of all political parties, and consisting of Free Churchmen and Anglicans, has been meeting on the subject of Christian education. They have unanimously felt that the lessons and experiences of the war have shown the need of, and pointed the way to, a new approach to the problem. They have embodied their suggestions in a short declaration, which 224 peers and members of Parliament have signed.

This declaration has been sent to the President of the Board of Education, and a copy has been sent to the Prime Minister.

It states that not the least important of the subjects emerging from the sufferings of war is the position of Christian education in our schools. The present struggle is clearly one "between a régime embracing a crude and reactionary paganism, finding expression in material force and destroying truth, freedom, and justice wherever its impact is felt, and ourselves and those who have the declared purpose of establishing these more firmly in the common life of the world as the foundation of that new and better social order. Rightly understood, these are the elemental principles of the Christian philosophy of life, and it would seem, therefore, that the future citizen should be so moulded in character by Christian education that his citizenship shall become the expression of these principles in action.

"The problem for Parliament, then, is how this is to be accomplished. It cannot be done by lessons in class only. Indeed it is not a problem whose solution is to be sought in elementary schools alone. What is required is a pervading spiritual influence which shall permeate the whole range of education and far beyond it."

The signatories conclude by suggesting that the Government take such action either by administration or by legislation as shall:

(1) Make it possible for every school to have upon its staff teachers capable and willing to give instruction in religious knowledge and supervise and lead in religious exercises, securing at the same time that freedom of conscience for teachers, parents, and children which is at present their right;

(2) Provide that religious knowledge be made an optional subject in training colleges, and in the examination for the teacher's certificate;

(3) Secure that every day the work of the school shall include a service of united worship;

(4) Provide that text-books or syllabuses of Christian education shall be prepared by a united and representative body for use in schools wherever acceptable;

(5) Provide that H.M. inspectors shall be authorised to inspect the religious education in any schools where this is desired by the local education authority or by the managers or governors of the school.

Our Christian Duty

Reference to other pages will show that the Council of the World's Evangelical Alliance are active in support of Christian teaching in the schools.

All Christians are agreed upon the necessity of giving religious instruction to the young, but they differ among themselves as to the character of the teaching that is to be supported out of public funds or given in schools maintained by the State. For some time, discussion on the subject in public has

been dormant. Financial considerations determined the policy of the Board of Education which permitted schools, long pronounced unfit for the purpose, to be retained. We have no desire to force any particular views upon the Churches and their leaders, as the memory of bitter controversy and harsh words lives with us. Unless there be agreement, we may see a system of secular education made the national policy. Do we, as Christians, desire this? If we do, then we have only to sit still and say nothing, and the scheme will be passed. But if we do not, then we ought all to work for an understanding that is right and just, which will allow our nation's little ones to receive as the most important part of their training, instruction on the love of God, and the provision for them of His great salvation. Many private attempts have been made to bring about an agreement. Important Conferences have been held, and have ended in inability to agree on a united policy. The urgency of the matter is a pressing call to make another great effort on the basis of our common Christianity, which implies that we ought all to strive to see the seriousness of the question at issue, and ask are we justified in fighting to the bitter end for what we think will be the best solution? Unless we have some concordat we shall have a bitter fight, and probably universal secular teaching alone in all our rate-supported schools. This would be a calamity.

Religious Liberty and "Eternal Vigilance" Few men on the other side of the Atlantic follow current events more keenly than does the venerable Dr. O. C. S. Wallace, of Baltimore, formerly Chancellor of the McMaster University of Canada, who is well known here through his contributions to the *Baptist Times*. In a personal letter to Dr. Rushbrooke he comments on an article which recently appeared in its columns:—

"My interest was the greater because I have seen so much to convince me that, in respect to religious freedom, as well as other freedoms, the old saying is for ever true, 'Eternal vigilance is the price of liberty.' You have in your mind the whole world, and feel specially keenly in respect to the nations of Europe. I am concerned for these, but my thoughts are often engaged with conditions in Canada and the United States. . . . The Roman Church is steadily gaining influence in the two countries of which I know most. Influence leads to power in the case of this church. To be blind to the fact that the Roman Church will use her power, when she dares, to suppress religious liberty, is to be a little less than intelligent. With a sagacity which one must almost envy the Roman Church is creating the impression in this and other lands that she is the chief friend of the multitudes, and that in her the lowly may hope as in no other institution on earth. With great adroitness and constancy this idea is lodged in the minds of Protestants as well as Roman Catholics. I listen much to the radio, and am impressed by the shrewdness with which this idea is disseminated. Roman speakers are constantly quoting from the Popes. They rarely quote from the Bible. The place given to the five points of the present Pope is certain to establish in the minds of the multitudes the idea that it is the 'Holy Father' who is showing the way for all the world. You have done well to show, with impressiveness, clarity, and emphasis, that the Pope, and those who are accepting his lead in this matter, have missed one point which is of quite incalculable importance."

Destruction of the Moravian Chapel in Fetter Lane One of London's historic monuments has disappeared by the total destruction in a recent air raid of the old Moravian Chapel in Fetter Lane. This ancient building had come safely through the great fire of London in 1666; it was the scene of Richard Baxter's preaching; John Wesley had often worshipped in it; it was a cradle of foreign missions, and a place of pilgrimage from far and near. Now a heap of rubble, and part of a pathetic wall, are all that remain.

We offer our profound sympathy to the Moravian Church in their great and irreparable loss. Some memorable Alliance meetings have taken place in this Chapel, especially in connection with the Week of Prayer. The Reunion problem has been solved many a time in this Chapel, and Church leaders might do well to drop much of the letter and make more of the spirit in their craving for reunion. We hope to live to see a new Moravian centre in London. The Moslems are to have a centre with Government help, why should not the Moravians rise and build a centre and powerhouse of missionary fervour and unity?

World Mission Notes

The Moslem Problem The Moslem question is attracting attention, and our readers are aware of the proposals of the British Government with regard to the creation of a cultural centre of Mohammedanism in London. There was a time when it was believed that as Moslems are monotheists they might be left for the present outside the scope of Christian Missions. They owe their advance very largely to the weakness of the medieval Church. Mohammedanism is one of the greatest obstacles to the spread of Christianity, and its Missionaries are occupying lands that were once the fair heritage of the Church. Events in Syria and Palestine, and other parts of the Near East, may have a striking influence on the whole Moslem world. It is for Christian Missions to prove that Christendom has a message of salvation and brotherhood, not one of hostility and strife. We can never forget that in India we have the largest collection, under one Government, of Moslems in the world and the number of Missionaries working among them is very small indeed.

The Mohammedan at Prayer The North Africa Mission has perhaps the hardest ground of all Missions, and its work among the many Mohammedans of Africa should find for its missionaries sympathy and remembrance in Prayer. In the current issue of the N.A.M. News Letter some interesting details of Mohammedan life and worship are given. The writer says:

"The Mohammedans are an outstanding example of a people 'ignorant of God's righteousness, and going about to establish their own righteousness'; for the Moslem seeks to commend himself to God by the strict observance of five religious practices: The Witness (an affirmation of belief in the one God, Allah, and His Apostle, Mohammed); Prayer (five times daily); Almsgiving (most ostentatiously observed on Friday, the Moslem's 'holy' day); the Fast (from daybreak to sunset throughout the lunar month of 'Ramadhan'); and the Pilgrimage to Mecca, which every able-bodied male Moslem endeavours to undertake at least once in his lifetime.

"The strict Moslem prays five times daily, the hour of prayer being proclaimed from the Mosque-tower of town or village by the *Muezzin*. If no mosque is accessible, the Moslem prays just where he happens to be—sometimes in the most public places, and amidst noise and confusion; although it should be stated that such publicity is rarely witnessed nowadays in the more Europeanised parts of North Africa—an abstention due rather to laxity than diffidence.

"One who has often seen the Moslem at prayer thus describes the rather intricate ritual (which, by the way, is preceded by essential ablutions):

"'The worshipper first raises his open hands until the thumbs touch the ears, exclaiming aloud "Allah is great!" After uttering mentally a few short petitions, the hands are brought down and folded together near the girdle, whilst the Moslem recites brief passages from the Koran.

"'Then, bending forward, he rests his hands upon his knees and repeats three times a formula of praise to Allah. Standing erect he cries, "Allah is great!" as at the beginning, then, dropping upon his knees, he bends forward until nose and forehead touch the ground, immediately between the expanded hands.

"'This is repeated thrice, to the accompaniment of short formulas of prayer and praise.

"'If the Moslem happens to be particularly devout, he may stand up as at the first and repeat the whole performance a second, or even a third, time.'

"It is doubtless true of at least a minority of these stricter Moslems that 'they have a zeal of God, but not according to knowledge.' But if they have faith, it is faith in 'a lie' (2 Thess. ii. 11). The Koran knows nothing of a Saviour; and since the sole hope of countless millions of Moslems is the intercession of Mohammed, a fearful awakening will be theirs in that Day of Judgment which every Moslem secretly dreads.

"'Shall we, whose souls are lighted with wisdom from on high—
Shall we, to men benighted, the Lamp of Life deny?'

"Let us pray earnestly for God's richest blessing upon every available avenue of approach to these needy souls!"

The Challenge of Islam As Christians, we need to ask ourselves what we have wherewith to oppose the onward sweep of Mohammedanism. Such conviction can only be resisted by stronger conviction; such enthusiasm can only be overcome by greater and deeper enthusiasm. Have we, as followers of Christ, well-grounded, intelligent conviction as to our Gospel? Have we that enthusiasm that turns conviction into action as steam to power? The African Church of the seventh century had neither the conviction nor the enthusiasm, and in many places it fell before the Muslim advance. In our own day one often listens in vain for the ring of true conviction in our worship and our daily life. Some of us are not sure what the chief doctrines of Christianity are, and many of us have not even read the New Testament through—perhaps not even the four Gospels! Too many

of us have only a second-hand knowledge of religion, and have no clear *experience* of our own. "We *know*"—how few of us can truly say those words. We know a good deal about Christ, but few would venture to confess "I *know Him*." Yet it was this assurance that gave the Early Church its power—"*That which we know, which our eyes have seen.*" Nothing but this experience, and firm, unswerving belief can successfully resist the onward sweep of Islam and bring these enthusiastic Muslims to be believers in Jesus, soldiers for Him, and missionaries of His Cross.

The Bishop-elect of Worcester The new appointment to the Diocese of Worcester has given pleasure to the very wide circle of friends of Prebendary Wilson Cash, the Secretary of the Church Missionary Society. Dr. Cash possesses unique Missionary experience, and his administration years at Salisbury Square will stand out as being amongst the most notable in the history of the C.M.S. Further, Dr. Cash has rendered unique service to the Missionary Bodies as a whole, and we of the World's Evangelical Alliance rejoice with all in the preferment which has been offered to and accepted by him. We shall all pray that upon the new Bishop of Worcester the blessing of the Triune God may rest, and that he may increasingly be conscious of uplifted hands to God on his behalf.

St. Andrew's Tide Prayers Drafted by the Home Base Committee of the Conference of British Missionary Societies, a call to united prayer at St. Andrew's Tide, November 30th to December 7th has just been issued. The Call is a survey of the Mission Fields, including Europe, and we quote with interest the following paragraphs relating to Germany and Russia:

"*The Church in Germany*—where many pastors are mobilised and many more suffer grievous persecution or imprisonment through loyalty to Christian truth, and Churches call upon lay readers in place of absent clergy. Although church bookstalls are prohibited, 'the old Bible is again being searched by thousands of spiritually hungry people (young and old) with a quite new, freshly awakening understanding. Union is taking place between certain bodies of Christians; inter-confessional sympathy grows between Catholics and Protestants: 'The two confessions have reverently laid the great Cross of Christ across the gulf that separates them,' and alike admit that true Christianity is desperately at stake in Germany now.

"*The Church in Russia*—sorely harried and deprived of leadership, with its roots remaining among the peasants of a thousand villages, and where for the first time in a generation official prayer to God was recently offered. The God-less Movement has suffered serious reverses and openly admits the unconquerable vitality of the Christian religion in the hearts of men. Russia has never had such a fellowship among the believers as she has now. The lay ministry of devoted women gives great encouragement to the Church."

German Missions On no subject is there greater heart-searching as on our relation to German Missionaries after the War. Whenever mention is made of the duty of cultivating friendly relations with these people become restive, and in our experience we must admit that public allusions are unwise. It cannot be forgotten that in the last War with many devotion to their country was more manifest than service of Christ and the interests of the native Christians. On the other hand, many were loyal to their mission work and calling, and strove to do their duty. In our opinion, the less said on the question at the present stage the better for the future extension of the Kingdom of God. Of one duty we are clear. Christian groups shepherded in the past by German missionaries have a claim upon the Christian Church among the Allies, and without in any way pre-judging the future, we can do no less than stand by them and feed them with the Word of life—leaving all other questions to be determined in the future.

Missions and the Universal Week of Prayer We wonder if many of our readers know where Satenapalli is? And yet before us lies a letter in which the writer tells of the observance there of the Week of Prayer, and adds: "The outcome of this Week of Prayer is that a young boy of about eighteen years of age, by name Deevanayya, fully came to the feet of Jesus Christ by confessing his sins. He has become a new light in the congregation." Satenapalli is in the Guntur District of the Madras Presidency of South India. Other letters are before us as we write, from Bandoeng, Java; Chinthechi, Nyasaland; Ajloun, Transjordan; Nandurbar, West Khandesh, India; Ragged Islands, Bahamas; Kijima, Nera, Ngulu P.O. Tanganyika Territory. It will be seen how widespread is the correspondence dealt with at the Alliance House, and of the World's Evangelical Alliance it can truly be repeated, "The world is our parish." We refer to the subject under "World Mission Notes" because, while the inception of the Week of Prayer in 1846 did not take place in the mission fields, its extension to the whole world was effected through an appeal from Ludhiana, India. Those Ludhiana missionaries little thought, over ninety years ago, what their suggestion would lead to, and their successors to-day must find great satisfaction in exercising the same spirit of unity and co-

operation knowing these facts. There is to-day no missionary band to which the Week of Prayer does not find entrance. If there is any such spot, we trust we may receive information, and rectify the omission. And the translations of the programme keeps pace with the progress of the observance. A new publication, giving illustrations of many of the foreign languages into which the universal programme is translated, is now available, and can be obtained on application to Headquarters at 19, Russell Square, London, W.C.1.

A Missionary Secretary's Advocacy Prebendary W. Wilson Cash, Secretary of the Church Missionary Society and Bishop-elect of Worcester, first came into touch with the Week of Prayer in Persia. He urges that the Week of Prayer should be a first objective of Missions. Dr. Cash has written an appeal to all interested in Missions to make wider use of the privileges and responsibilities which the Week of Prayer offers. We quote from his message:

"In the past few years much has been said about Church union. The Lambeth Conference gave its blessing to the South India proposals and encouraged Persia to continue to explore the avenues towards unity. In these days of big schemes and great conferences we are apt to forget the things that have made union in the mission field a possibility. Missionaries of different societies have been faced with v[illegible] non-Christian populations, and with grave moral problems in building the Church, and they have been drawn together increasingly for common counsel and action. Among the means which have helped in this direction have been the formation of United Christian Councils and the observing of the first week of January each year as a Universal Week of Prayer.

"This idea of beginning the New Year with a Week of Prayer originated with the World's Evangelical Alliance, which was founded in 1846. This Alliance, which is representative of evangelical forces, both of the Anglican and the Free Churches, has sent out annually to missionaries abroad prayer topics for united intercession. This programme has been translated into many languages, and it has helped to create a spirit of unity which transcends denominational barriers, for it has drawn churches and missions together in prayer. It has made for inter-racial fellowship also, for the prayer topics have been used by Chinese, Indians, Africans, Arabs, Persians and others, who have joined with European missionaries in prayer.

"My object in writing this is to call the attention of our friends both at home and abroad to the Week of Prayer from Sunday, January 4th, to Sunday, January 11th, 1942. I repeat it of supreme importance in these days, when so many divisive forces are at work, separating Christian from Christian, that we should back up any organisation which enables us to pray together. To our missionaries overseas I would say: Do all you can to back up the Universal Week of Prayer in your district. If no such week is observed, begin in January, 1942, by keeping the first complete week of the month as a special period of prayer. Invite the National Church to join you and make a point of asking people from whom you may differ ecclesiastically to come. Let the New Year begin for us all by a confession of our failures to unite, by a dedication to this task of unity among ourselves, that being drawn together in a new and dynamic unity, the world may believe in our Lord whom we represent so faultily to-day."

THE WONDROUS CROSS

On Calvary's tree He died for me,
  Whose hands once made all things!
And a Crown of Thorn by Him was worn
  Who is crowned as the King of kings!
O wonder of wonders, God gave His Son
  To die for me and for everyone.

And on either side there was crucified
  A thief—with my Lord between,
Till the darkness came to cover the shame
  Of that strange and awful scene.
O wonder of wonders, He tasted death—
  And prayed for His foes with His latest breath.

The veil of the Temple was rent in twain
  By unseen hands from above,
When His triumph cry shook the earth and sky
  As He yielded His life for love.
O wonder of wonders, for love of me
  He suffered the unknown agony.

Yea He suffered my doom; He was laid in the tomb,
  Men thought that His work was o'er.
But He conquered His foes, for the Saviour arose
  And He liveth for evermore.
And wonder of wonders—Christ liveth in me!
  He is mine; I am His, for Eternity.

J. Chalmers Lyon.

Books Worth Reading

THE BIBLE FOR TO-DAY. Edited by John Stirling. *Illustrated.* 1,288 pp. (Humphrey Milford, Oxford University Press. 21/- net.)

This is an issue of the Authorised Version in a form unlike anything that has appeared hitherto, and it is to be hoped that new readers may be attracted and arrested by this presentation of the Word. One has often heard laments about the unattractive fashion in which the ordinary Bible appears. The binding is of sombre black. The pages with their chapter headings—does anybody ever glance at these?—and verse divisions and perchance a central column of references, all most valuable, indeed indispensable to the earnest student of the Word, but to the casual reader decidedly and decisively repellant.

With this "Bible for To-day" things are very different. By means of introductory paragraphs, headlines and footnotes—not too many of these—it makes the Bible an easily readable book, printed in paragraphs like other books, though the chapter divisions are unobtrusively introduced at the top of the page. The Index Plan is extremely interesting and valuable. The background of Genesis to Ruth is "The Holy Land"; of 1st Samuel to 2nd Kings "The Holy City"; of 1st Chronicles—Esther "The Holy Temple"; of Job—Malachi "Some Holy Books," and of the entire New Testament "The Holy Man."

The sub-headings are well thought out, e.g., Job: Revelation in Dramatic Form. Psalms: Revelation on Wings of Song. Obadiah: Open Shame of a neutral state. Joel: God remembers the Distressed Areas. And as a sample of the sectional notes, what could be better than this on Gal. 3; 1—5; 12? "Many people still think, like the Galatians, that faith in Christ is not alone sufficient to save a man's soul, and vainly endeavour to make their salvation sure by carefully observing rules and ceremonies. They do not see that in so doing they are, in effect, substituting a code of laws for a life inspired by the Spirit of Christ, and making void the Gift of God. Faith in Christ is more than a belief about Him; it means living in personal relationship with Him, as with a trusted friend . . . This is the true way of saving men, for all Israel's history proves that it is God's way."

The fine illustrations are a reverent and helpful commentary on the text, bringing the ever living word into the present restless age with its needs, its wealth, its poverty, its thick darkness, its discoveries, its hopes, its terrors, and reminding us that "there is a message from the Living God to every living soul" (p. 948). May the "Bible for To-day" help to bring that gracious message home to many hearts.

J. Chalmers Lyon.

NO FRIEND OF DEMOCRACY. By Edith Moore. Preface by Joseph McCabe.

This is no ordinary pamphlet, it is extraordinary and should be widely read—and acted upon. It is a study of Roman Catholic politics, especially in relation to their influence on the course of the present war, and the growth of Fascism. There are four sections—The (Roman) Church helps the Fascists to Power; The (Roman) Church Marches with the War-Mongers; Catholic Opinion on the Present War; and Catholicism, Fascism and Freedom. The Author says "This booklet is offered to all people" (would that all people would read it). "Christians and non-Christians alike, who are opposing Nazism because they want Freedom to live on and become a real force in the world. It is published as a warning, and in the hope that they will treat with due caution the overtures of Catholic representatives during the War." We could wish some generous friend of liberty of conscience and freedom of religion would make it possible for a copy of this booklet to be sent to every Christian Minister, especially those who have exercised ill-judgment in the direction of Church unity and reunion. We quote from the final paragraph: "There is no reasonable basis for the unity of all Christians during this War. Those people inside the Anglican and Free Churches whose desire to see the people free is deep and genuine, should repudiate the Alliance which has been initiated by their leaders." Copies of this arresting booklet may be obtained through the Publication Department, World's Evangelical Alliance, 19 Russell Square, W.C.1.

A LETTER TO GREAT BRITAIN FROM SWITZERLAND. By Karl Barth. (The Sheldon Press. 1/6 net.)

Invited to address a letter on the present crisis and War to British people, Dr. Barth maintains that "The enterprise of Adolf Hitler, with all its clatter and fireworks, and all its cunning and dynamic energy, is the enterprise of an evil spirit, which is apparently allowed its freedom for a time in order to test our faith in the resurrection of Jesus Christ, and above all to test our obedience to that faith."

Dr. Barth's personal conviction is that in the end Great Britain will be successful in the present War, but around these convictions on the physical outlook is a wealth of sympathetic teaching and theology Barthian but Biblical. By all means read this Letter, and learn to think more deeply.

JAPAN IN THE WORLD CRISIS. By C. J. Stranks. (The Sheldon Press. 1/6.)

A former Missionary in Japan, the Author has packed into this attractive volume (one of a series of Christian News-Letter Books) a wealth of information concerning Japan and what is happening—and may happen—in that country to-day, and the future. The book is a challenge as well as a commentary, and all who read it will understand better the ambitions of Japan, and the struggle between Shintoism and Christianity.

SHORT DEVOTIONAL SERVICES. For use in Churches, Schools, Camps, etc., during this War. (Rev. W. Nantlais Williams, Ammanford, Carmarthenshire. 3d.)

Our friend Rev. W. Nantlais Williams has produced an attractive and really useful Form of Prayer in which is included some of his own hymns, especially one "For Those in Peril in the Air," set to the old tune "Melita" and in every way supplying a felt want. There are both pathos and spiritual impetus in this publication.

The UNIVERSAL WEEK of PRAYER

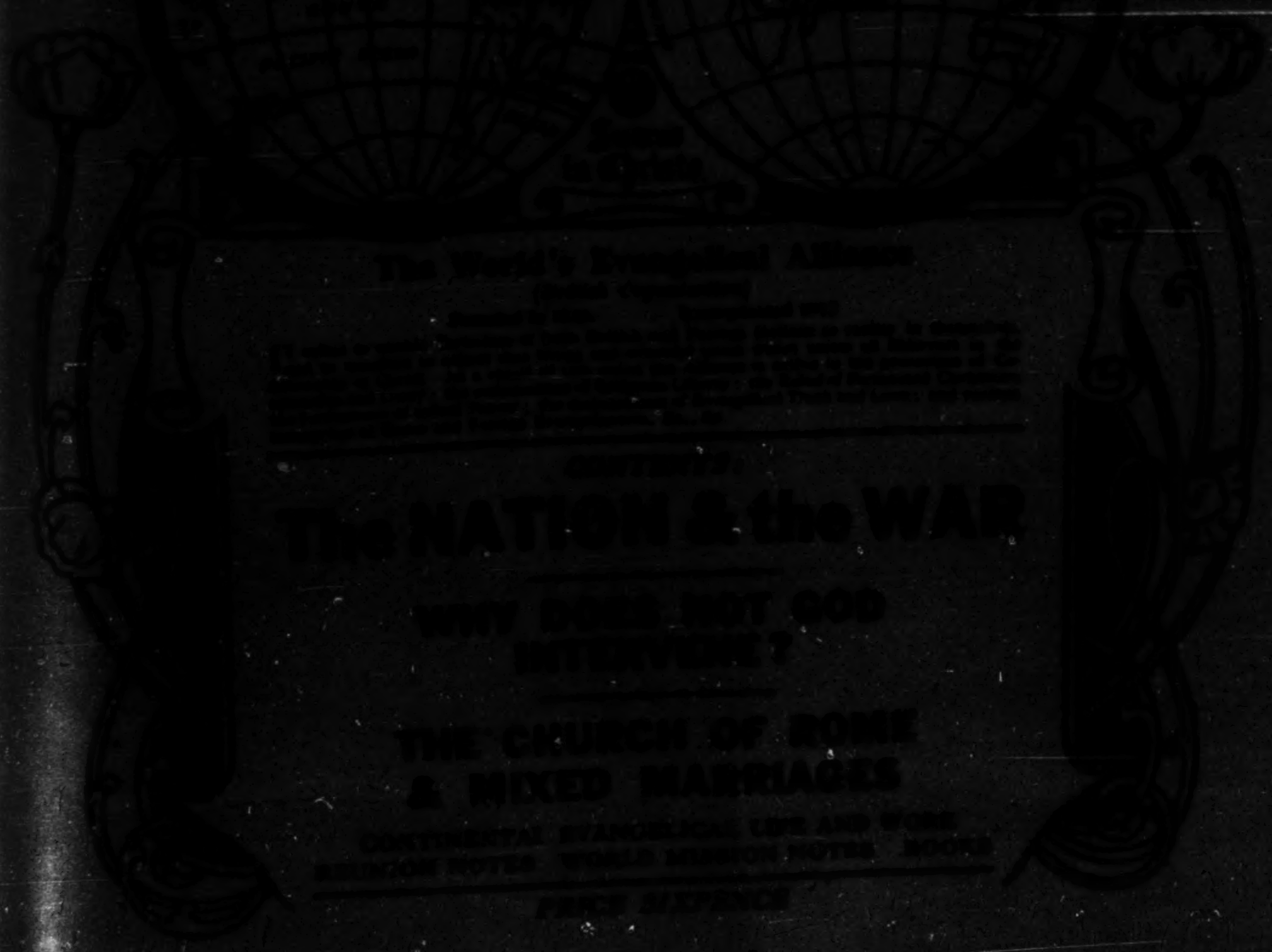
SEE PAGES 1–3

By Rev. J. W. Ewing M.A., D.D.

JAN.—MARCH, 1941

6d.

EVANGELICAL CHRISTENDOM



THE NATIONS & the WAR

WHY DOES NOT GOD INTERVENE?

THE CHURCH OF ROME & MIXED MARRIAGES

CONTINENTAL EVANGELICAL LIFE AND WORK

REVIVAL NOTES WORLD MISSION NOTES BOOKS

PRICE SIXPENCE

The

World's Evangelical Alliance

19 Russell Square, London, W.C.1

EMERGENCY APPEAL

We make this urgent Appeal to all readers to remember the importance of maintaining their Subscriptions and Donations to the Alliance, and as far as possible to endeavour to supplement them during these anxious times. The position of the Evangelical Churches and the cause of Evangelization at home and in all countries overseas is of supreme importance. The cause of liberty of conscience and freedom of worship is everywhere in danger. If ever there was a time when the World's Evangelical Alliance was called to develop its activities, especially to help Continental Protestantism, that time is now. Will you respond, and say

"It all depends on Me,
And I depend on God"

The
World's Evangelical Alliance
(British Organisation)

Some War Publications

1. **A Form of Humble Prayer to Almighty God at this time of War.**
   For use in Churches, and united meetings for Prayer, etc. One penny. 6/6 per 100, post free.

2. **"Prayer in the House"** Cards 3/6 per 100, post free.

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19, RUSSELL SQUARE, LONDON, W.C.1

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19, Russell Square, London, W.C.1

The central and world-wide Alliance of Evangelical Churches and Christians, the foundation object of which is the furtherance of Christian Unity and Co-operation on the Scriptural basis of Truth and Love.

On every hand new responsibilities face the Alliance. It has wisely and successfully promoted Religious Liberty. To-day it is a bulwark against both Roman and Anglo-Catholicism, and all influences which threaten Reformation principles. Its funds are freely used to succour persecuted and tried Christians in all countries.

In the Mission Fields, where the Evangelical Alliance has won many victories through its patient and wise efforts, its witness to Truth and Love unites Missionaries of all agencies, and its Universal Week of Prayer is a powerful factor in Missionary co-operation.

In Europe, Asia, and countries beyond, it supports its own agents, and is helping to maintain and rebuild Evangelical work. Throughout the civilised world, the Alliance represents important Evangelical interests. Appeals from Evangelicals in many countries are continuously before the Council, who make grants to approved appeals as funds allow.

Please make the witness and work of the Alliance a subject of Prayer. Subscriptions or Donations should be forwarded to the General Secretary, World's Evangelical Alliance, 19, Russell Square, W.C.1.

WORLD'S EVANGELICAL ALLIANCE

(British Organisation)

19 RUSSELL SQUARE, LONDON, W.C.1

Telephone: MUSEUM 9019. Telegrams: "Christendom, Westcent, London."

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APRIL—JUNE, 1941

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EVANGELICAL CHRISTENDOM

The World's Evangelical Alliance
(Scottish Organization)
Founded in 1846 Incorporated 1906
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EMERGENCY APPEAL

Urgent Appeal is hereby made to all readers of "Evangelical Christendom" to remember the importance of maintaining Subscriptions and Donations to the Alliance, and as far as possible to endeavour to supplement them during this anxious time of war.

Help to Evangelical and Protestant Churches, and the furthering of Evangelization at home and in countries overseas is of supreme importance. The cause of liberty of conscience and freedom of worship is everywhere in danger. If ever there was a time when the World's Evangelical Alliance is called to develop its activities, especially to help Continental Protestantism, that time is now.

WILL YOU RESPOND, in the spirit of

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WORLD'S EVANGELICAL ALLIANCE

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FROM CRUCIFIXION TO RESURRECTION

BY THE BISHOP OF LONDON

JULY—SEPT., 1941

6D.

EVANGELICAL CHRISTENDOM

PUBLISHED BY THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance
(British Organization)
Founded in 1846 Incorporated 1941

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5 WAYS IN WHICH YOU CAN HELP

1. By [illegible]
2. By [illegible]
3. By [illegible]
4. By [illegible]
5. By [illegible]

WILL YOU HELP BY PERSONAL SERVICE

IN ONE OR MORE OF THESE, OR IN ANY OTHER WAY?

Those willing to become members or otherwise to give help are asked to write to the General Secretary, Mr. H. MARTYN GOOCH, M.B.E., World's Evangelical Alliance, 19 Russell Square, London, W.C.1.

Telephone: Museum [illegible] Telegrams: "[illegible], Westcent London"

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A Legacy to the World's Evangelical Alliance forwards the proclamation of the Gospel and the unity of Christ's world-wide Church in Truth and Love.

IN YOUR WILL?

A bequest form and any information will be sent by the General Secretary, 19 Russell Square, London, W.C.1

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EVANGELICAL CHRISTENDOM

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The World's Evangelical Alliance
(British Organization)
Founded in 1846. Incorporated 1912.
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